A WHIPP

For the

Schiſmaticall Animadverter

Upon the

BISHOP of *WORCESTER's*

LETTER.

WITH

An ANSWER

to a Second, and Impudent

LIBELL

From the ſame Hand, Entitled

Some further ANIMADVERSIONS, &c.

By ROGER L'ESTRANGE.

Sir, by your Prieſthood, tell me what you are.
Dr. Donne.

The Second Impreſſion.

LONDON:
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The Preface.

IF the Biſhop of Worceſter had not Profeſs'd in his late Vindication, that as it was his firſt, it ſhould be his laſt; and intimated a Reſolution never to dip in the ſame Ink again; I ſhould not have preſum'd to thruſt my Pen into the Controverſie: But finding a Virulent Libel, wherein moſt Irreverent Mention is made of the ſaid Biſhop, through whoſe ſides the Function it ſelf is invaded, and therein, the Authority of the King: I accompt my ſelf under a Threefold Obligation, to Caſt my Mite into the Publique: as I am a Subject to his Majeſty; as I am a Son of the Church; and (upon a long Knowledge of the Biſhop) as I have a Perſonal Honour for him. (however wanting in the Complemental, and Waiting part of my Duty to him, ſince his Majeſties Return.)

Of the Pamphlet which Occasions me to give the World this Trouble, I shall say little in this place, but that it is All *here; though broken into* several Insertions, *for the* Ease, *and* Satisfaction *of the Reader.*

Concerning Libels *in* General; *let it be consider'd, that the* Last Warr *began with a* Paper-Scuffle; *and touching* This *in* Particular, *that the* Murtherers *of the* Late King, *first drew bloud of a* Bishop. *That Thought, methinks, should call a stricter Eye upon the* Presse; *to which, Joyn but the* Pulpit, *in Favour of any* Faction, *and they shall overthrow the best Settlement in Nature.*

Truly, where Papers of Publique Scandal *are not* Punish'd, *I think, 'tis fit they should be* Answer'd; *People will think they have* Reason *on their side else, as well as (shall I call it?)* Fortune. *And yet I know the* Fate, *and the* Reward *of this same* Wrangling, Scribling *kind of* Honesty. *But Patience:* 'Tis not every mans Lot to Live like a Knave, and Dye like an Honest man.

A Whipp, &c.

ANIMADVERSION.

Honourable and Worthy Sir,

I Am to thank You for the last piece of Divertisement *you gave me, in sending the Bishop of* Worcester's *Letter, and I wish you would have let me enjoyed the Satisfaction I took in Reading it, without Obliging me to give you my sense upon it: For, besides my unwillingness to meddle in a Personal Quarrel, it will not, I think, be very Safe for any to Engage against so Angry an adversary, which I shall be thought to do, though I resolve to speak nothing but Truth in the Character I intend to give of him: And it is briefly this;* That in fewer leaves I never yet read more passion, *which is so very predominant, that his Disorderly and Abrupt* Stile *doth altogether partake of it; so that the Bishop's best way will be, to get his* Heat *mistaken for Zeal, for else it may be justly accounted something that hath a worse Name, and which in the* Dog-dayes *will be very dangerous.* D.E. A Shrewd one.

This being, Sir, my Judgement upon the whole Letter, You may well expect that I should make it good, by an Induction from particular Instances; but before I do this, I must deal impartially, and assure you that as to the main Controversie, I think the Bishop hath much the better of Mr. Baxter: *For, if the Question between them, was as Dr.* Gunning *and Dr.* Pearson *do attest, such a command is so evidently lawful, that I shall much wonder if Mr.* Baxter *did ever dispute it; and* till he doth clearly disprove that that An Elegance was not the thing in Question, *I must needs think that he hath much forgot himself in making an imperfect and partial Relation.*

Setting aside therefore the business of that particular Contest, (wherein you see how much I am inclined to Favour the Bishop) there are other things in his Letter, of general concernment, which I think liable to just exception; As,]

I Am more puzzled what to *Call* This whiffling *Incognito* that Libels the Bishop of *Worcester*, then to *prove* him any thing almost but what he should be.

By his *Severity* upon the Bishops *Passion*, I should take him for a *Stoique*: by That upon his *Stile*; for a *Critique*: by the *Divertisement* (he says) *the Bishops Letter gave him*, for a *Phanatique*; and by his *Dog-Periphrasis* of *Madness*, I find, the man would gladly be suspected of some Skill in *Rhetorique*.

Grammaticus, Rhetor, Geometres, Pictor, Aliptes, Augur, Schœnobates, Medicus, Magus, omnia novit.

The Thing in short; is a *Well-willer* to the *Good-Old-Cause*; and gets now and then a Snap at the Bishop of *Worcester*, under colour of an Accompt (from *Your most Humble Servant, D. E.* to the *Honorable and Worthy*, &c.) concerning That Reverend Prelate's *Vindication*: when Effectually, the Entercourse betwixt the *Honourable Sir*, and the *Humble Servant*, is no more then a *Dialogue* betwixt the *Monky* and the *Glasse*. Yet, I warrant ye, 'tis all over *England* already, how the *Animadverter* has paid the *Bishop*; and This *Paper-Kite* of his with a *Candle* at's Tail, passes among the Blear-ey'd Brethren for a *Starr* of the *first Magnitude*.

To deal impartially yet; I do absolutely agree with the *Animadverter*, that the *Bishop hath much the better of Mr.* Baxter; [*Till he doth clearly disprove that That was not the Thing in Question.*]

An Elegance of *D. E's.*

This *Purity* of *Stile* is not every mans Talent, only I remember an Elegancy like This, in a certain *Irish* Author that serv'd Me once in the Quality of a *Footman*. *Hoping thereby* (sayes he) *that I*

The like of *R. W.*

should

should not prosecute him for the Breach *of the* Non-performance *of his Promises made unto me.*

May it now please the *Illustrious Unknown*, to accept of This accompt to his *Prologue:* and to permit Me the Liberty of a short *Preface*, before I close with his *Exceptions.*

Next to *No Adversary at all*, give Me a *Calm Opponent*; that knows the Terms of *Modesty*, and *Honour*; and yet makes the best of his Cause: Not *Passionate*, as our Author saies, the *Bishop* is: No no; nor *False*, nor *Treacherous*, nor *Malitious*; nor indeed, *Simple*, if't were possible.

How far the *Animadverter* now complies with the Obligations of a Fair Enemy, let any thing that can but *Read*, and Difference *Day* from *Night*, Determine.

Marque first how This Correctour of *Magnificat*, Our Christian *Stoique*; handles the *Bishop* upon the point of *Passion.*

The Schismatique *á la mode*

Heat, which in the Dog-dayes will be very dangerous, [Pag. 1.] *The Fatal Example of That one Bishops Usurpations*, [Pag. 3.] *Impertinent and False*, [Pag. 5.] *Most False*, [ibid.] *If any are Choleriek and Yeasty enough to be of his minde*, [ibid.] *As to Christian Charity the whole thing is but a Letter of Defiance against it*, [Pag. 6.] *There can be nothing more false*, [ibid.] *This Malitious and ill-grounded fancy*, [ibid.] *It is bold and Impious*, [Pag. 7.] *He does very virulently Instance*, [Pag. 8.] *Were he either Christian, or Man enough,*

[Pag. 9.] *The Reverend Fathers deep Wiſdom*, [Pag. 11.] (an *Irony*.)

Here's his *Vomit*; and in the name of Peace, *what ſtirr'd this Humour? De Iracundiâ, Magiſter Iracundiſſimus diſputat.*

The *Biſhop* of *Wor'ſter*, wipes off an Aſperſion caſt upon him by Mr. *Baxter*. The *Animadverter* maſques himſelf like a Son of the Church; gives it againſt *Baxter*; and without any *Intereſt* in the Diſpute, or *Provocation* to it, falls upon the *Biſhop* (in what *Terms* we have ſhew'd already; and after a word or two more, wee'll look into his *Reaſons*.)

Thrice Three are his *Exceptions*; ſo that we have ſomething *Sacred* and *Myſterious* in the *Number*, how looſe and weak ſoever we find the *Matter* of them. Truly, I could wiſh them either *Shorter*, *Fewer*, or *Better*, for the Readers ſake; but (ſince that Reverend Prelate is concern'd) I would not wiſh them *Other* for the *Biſhops*. In Truth, ſo *foul* they are, that to ſay *What* they are might paſs for Railing. We ſhall however expoſe the *Libel*; every Syllable of it; take it in *Order*, and in *Pieces*; confronting every Point Material in it, with ſuch Anſwer as the Quality of it requires.

And now to his *Exceptions* which begin with This Charge upon the Biſhop.

Exception I.

[A] First, *That he ſuppoſeth there is ſo ſtrict an Union, and ſo inſeparable a Dependence between* Kings and Biſhops, that they muſt ſtand and fall together, and all who are enemies to the one, muſt needs be enemies to the other. *I know very well this Axiom is much talked of, and ſome advantage may be taken to confirm it, from the event of our Late Wars.*] D. E.

[A] THe *Maxime*, which he *Hints* at, and *Abuſes*; came from King *James*: deliver'd upon *Experience*, and ſince Confirm'd by the Murther of a *King*, and the *Diſſolution* of *Monarchy*: both which were Effect'd upon the *ſame Grounds*, and by Thoſe very *Perſons* that *Aboliſh'd Epiſcopacy*.

But the ſaying is; *No BISHOP, no KING*; and not in the Converſion: as if it were Impoſſible in Nature for the One to ſubſiſt without the Other. 'Tis a Rule however that deſerves to be Regiſtr'd, in regard that *never any Faction deſtroy'd Biſhops, and Sav'd the Monarch.* I wiſh it were in *Capital Letters* in every Chamber of his Majeſties Palace, *No* BISHOP *no* KING.

But One way or Other; what does this concern the Biſhop of *Wor'ſter?* who neither *ſayes*, nor *ſuppoſes* any thing to This purpoſe; for he does not ſo much as meddle with the Queſtion: but, finding himſelf Traduc'd by ſome that had frequently, and openly defam'd the King; [*And is it any Wonder* (ſayes he) *that thoſe that are ſuch Enemies*

to Kings, should not be friends to Bishops? This *Libeller* would have the Face to tell the *Sun* 'twere *Midnight.*

D. E. *Presbyterianissimè.*

[B] You know likewise, Sir, how much my Judgement is for the *Order* of Bishops; and how Passionate a Lover I am both of the Kings Person and Government; *but yet, being thus called by you to declare the Truth, though contrary to my own Humour and interest, I must needs say,* &c.]

[B] This Cuts a Hair; the Man we see, is *Willing* but *Weak.* Alas! *You know SIR how much my Judgment,* &c. — *and how Passionate a Lover,* &c. —

What is there in This Fawning Clause; that the Kings Headsman might not set his Hand to? He does not say, you know that I *Am, Thus,* or *So,* but you know *how much* I am; that is, *Whether* I am, or *not.* The most Pestilent Enemy the King has, might have had said as much.

Marque now, what 'tis his Judgment is so much for. For the *Order* of Bishops. He will not say, *Degree,* or *Prælation* of them; (That he renounces) but the *Order* of them: a Goodly Shift!

Because every *Bishop* is a *Presbyter,* therefore every *Presbyter* is a *Bishop.* The *King* is a *Gentleman;* is therefore every *Gentleman* a *King?* An *Earl* is a *Baron:* but the *Baron* is not Therefore an *Earl.* These differ in *Order* upon the same proportion of Reason, as does a *Bishop* from a *Presbyter.* But to clear This point, we are first to agree what's meant by *Order.*

There

There is first; *Ordo Dignitatis*, An *Order* of *Dignity*, or *Prælation:* and in This Respect, A *Bishop* differs from a *Presbyter*, as does a *Presbyter* from a *Deacon*. It is Otherwise taken for *Potestas ad Actum Specialem*; *a Power, or Enablement for some Special Act:* and in This sense, a *Bishop* differs, *Ordine*, from a *Presbyter*, in the Power of *Ordination*, and *Ecclesiastical Jurisdiction*; as a *Presbyter* does from a *Deacon*, in the Power of *Consecrating* the *Sacrament of the Eucharist*. Now say *on*.

[C] *It is clear from Story, that* Kings *were in all parts of the world, in their most flourishing Estate, before ever* Bishops *were heard of; and no reason can be given, why what hath once been, may not with the same terms of convenience be again.* D. E.

[C] 'Tis right: *Kings flourish'd* before either *Bishops*, or *Christians* were ever heard of; and therefore, by his Argument we may be as well without *Christianity* as without *Episcopacy*: But Here's the Case, *Kings* have been well, without *Bishops*, and never well with *Presbyterians*; which shall they Quit First? To conclude; *There is not at this day extant any Christian Monarchy, without Bishops or the Equivalence of them.*

[D] Bishops, *as they are by Law Established in* England, *are purely* the Kings subordinate Ministers, in the Management of Ecclesiastical Affairs; *which his Majesty may confer upon what Order of men he pleases, though they be as much* Lay Persons *as You and I are. It is therefore very injurious to the* Kings Authority *to avert that He could not otherwise uphold and maintain it, than by preserving the* Undue, *and, as some think,* Antichristian *Dignity and Prelation of his inferior Officers.*] D. E.

[D] Infallibly This man is some *Lay Chaplain*; and

and is now beating the Bush to start a Benefice without *Ordination.*

What does he mean by [**Purely** *the Kings subordinate Ministers?*] Does he understand by [**Purely**] as if to all purposes *Ecclesiastical*, they Acted only by *Regal deputation*? The King himself does not pretend to all the Powers they Exercise: The *Authority* of their *External Jurisdiction* flows from *Him*; but their *Internal*, and *Ministerial Power* derives from *God.* As *Subjects*, they proceed by the *Kings Lawes*; as Ministers, they Act by a *Divine Commission.*

His Majesty may conferr] he sayes, *&c.* What may his Majesty Conferr? *Leave* to *Elect*, not *Power* to *Ordein: That* by a Right of *Apostolical Succession descends*, and *Rests* upon the *Church.*

From this wild, and weak Assertion; he proceeds to give you a Taste of his *Morals* as well as of his *Intellectuals*; and to uphold his Argument by *Scandal* and *Sedition.* By *Scandal* first, in charging the *Fictions* and *Fantastiques* of his own brain upon the Bishop of *Wor'ster*: and Then by *Sedition*, in casting his Audacious and Reproachful Epithetes of *Undue*, and *Antichristian*, upon an *Order*, *Instituted* by *Christ* himself, and *Incorporate* with the *Government* of this Nation by the *Supreme Authority.* But still he persues his shadow.

D. E. [E.] Bishops *are so little useful to support the* Regal Dignity (*which is founded upon a distinct Basis of its own*) *that upon enquiry it will be found, how none have been greater enemies to the True and Undoubted Soveraignty of Princes, than some Bishops themselves: for by their Officious, and scarce warrantable intermedling in Civil Affairs; by their* Absurd *and Insignificant distinguishing between* Civil *and* Ecclesiastical Causes (*of which last they*

they have alwayes made themselves sole Judges) they mangle the Kings Authority, and as to Church-matters (which may be extended as far as they please) they leave the King nothing of Supremacy but the Name. The Pope of Rome therefore (who is the great Father of all such Bishops) hath improved this Notion and Distinction so far, that in ordine ad spiritualia, he hath laboured to subject all Civil Empires unto his sole Jurisdiction.

[E] That *Regal* and *Episcopal* Power, have *different Foundations*; who Questions? or that *some Bishops* have opposed *some Kings?* But did they ever do't, as *Bishops? What fellowship hath Christ with Belial?* It were no less then *Blasphemy*, to entitle *Rebellion* to the *Function*, whereof *God* himself was the *Author*.

It concludes little for the *Consistorians*, that *some Bishops* have been *Enemies* to Kings; if they consider, that we are yet to seek for the First *Presbyterian Party* that ever were *Friends* to them. Concerning his Cavil at the *Distinction* between *Civil* and *Ecclesiastical* Causes: 'Tis the *Law* distinguishes, and so the good mans *Absurdity* lashes upon the *King*, not upon the *Bishops*. He blames likewise *their Officious*, and *scarce warrantable intermedling in Civil Affairs*.]

Do they *Challenge*, or *Act* by their *own Power*, or by the *Kings?* If only by *Derivation*, either the *King* himself *wants Power*, or they have it: If they *extravagate*, let him shew, *Where*.

But do the *Bishops mangle the Kings Authority?* I hope, not so much as the Schismatiques did both *That*, and his *Revenue*, nay, and his *Person* too. Were they *Bishops*, or *Presbyterians*, that *Preach'd* and *Libell'd* against the Late *King*; that Seiz'd his

Towns, Seduc'd his *People*, Levy'd a *Warr* againſt him, *Plunder'd*, *Sequeſtred*, and *Murther'd* his Friends, and never left the Chaſe, till his *Royall Bloud* was ſpilt upon a Scaffold? Were they *Biſhops* or *Presbyterians*, that *in Ordine ad ſpiritualia*, *Contrived*, *Acted*, and *Warranted* the Uſurpations of the late Warr? In fine; the Memory is Freſh, and bleeding ſtill of a *Presbyterian*; let him produce One Inſtance of an *Epiſcopal Rebellion* ſince the *Reformation*.

He tells us that the *Pope* of *Rome* is the great *Father* of ſuch *Biſhops*; (If the great Father of *Slanderers*, and *Falſe-ſpeakers* had not ſtood at his Elbow, he would never have ſaid it.) But for Brevity ſake; let him bring me the moſt Pragmatical *Jeſuite* that ever put Pen to Paper, I'll match him with a *Preſbyterian*. I do not mean for *Wit* and *Learning*; but for the worſt of Practices he'll dare to Charge him with. Nay, let him ſtrein the *Papal Tyranny*, he ſo much declaims againſt, to what pitch of Arrogance, and *Impoſition* he pleaſes, I'll bring him *Presbyterian* Claims, and Preſidents, ſhall equall it: and when That's done, let him ſhew any One *Epiſcopal Poſition* deſtructive to *Regality*, and take the Cauſe for't. Now have a Care of him; for ſayes He:

D. E. [F] *So that if the Biſhop of* Worceſter's *Rule hold good, of* Crimine ab uno---- Diſce omnes, *i. e.* That all men who are of a party may be judged of by the miſcarriages of one, *then I muſt leave it to You to judge, what all thoſe Biſhops, that are of the Biſhop of* Worceſter's *complexion, do really drive at*, by the fatal example of that one Biſhops Uſurpation: *For*,]

[F] Soft

[F] Soft and Fair, I beſeech you Sir. The *Rule* holds very Good, but not the *Scandal*. *The whole Party are to be Judg'd of, by a Particular*: and nothing makes more *Againſt* the *Animadverter*, or *for* the *Biſhop*, then the force of that Concluſion, and his *Retort*; (unleſs he can *prove* the *Uſurpations* of the *One* and *clear* the *Innocence* of the *Other*; by which the Reſt are to be meaſured.)

Hear the Biſhop in his own words; (for This Animal makes the Biſhop ſay what he liſt, and yet makes nothing on't when h'as done) ſpeaking of Mr. *Baxter*.

You have before ſeen the ingenuity and veracity, you now ſee the humility, and the modeſty of the Man; and indeed in proportion of the whole Party, for Crimine ab uno, ---- Diſce omnes: *But doth Mr.* Baxter *and the reſt of his perſwaſion think indeed*, &c. Pag. 21.

Firſt, take the Words in their proper Import, and Common Acceptation. Does the Whole Party neceſſarily Imply every *Individual*, or rather the Influence of a Ruling Vote, which denominates the Reſult to be the Act of ſuch or ſuch a Party; extending *virtually* to every Particular, but not *Diſtinctly*. If *Party* had been *Number*, he had ſaid ſomething. Πᾶς ὁ λαὸς, (ſayes the Text) *Then anſwered All the People, His Bloud be upon us and upon our Children*:] which *General* expreſſion, evidently intended only the *Prevailing Part*. Mat. 27. 25.

Now to his *Crimine ab Uno* ---- *diſce* Omnes.

Accipe nunc Danaûm Inſidias (ſays Æneas) *et Crimine ab Uno Diſce* Omnes, ———

It was not the Poets intention to brand every man that was a *Greek* for *Sinon*'s ſake, but to ſhew the ſuitable Treachery of the People, that made uſe of ſo treacherous an Inſtrument. To ſay that the *French* are a *Vain*; the *Spaniard*, a *Proud* Nation; does it give to underſtand that there's not a *Modeſt*, or an *Humble* man in the Country? But This is time loſt, for the Biſhop reſtreins his Application in the very *next line, to theſe of Mr.* Baxters *perſwaſion*; ſo that if Mr. *Baxter* be *blame-worthy*, his *Complicates*, are ſcarce Innocent; and he that pretends to juſtifie *either*, becomes an Advocate for no leſſe then *Schiſme*, and *Treaſon*.

His Seditious Hint, of the *Biſhops Uſurpation*, and warping to the Church of *Rome*, deſerves rather a *Laſh*, then an *Anſwer*. Yet if he makes out either, I'll bear it for him.

Exception II.

D. E. [A] That *Aſſertion*, that the Biſhop of Worceſter (*and conſequently every other Biſhop*) is the ſole Paſtor of all the Congregations in his Dioceſs, *if it be at all defenſible, I am ſure can be defended only by thoſe Arguments, which are commonly alledged to maintain the* Popes Supremacy *over all Churches whatever. For ſince a Biſhop can no otherwiſe diſcharge his duty herein, than by providing Subſtitutes, what hinders but the* Biſhop of Rome *may as well overſee a million of Churches, as the* Biſhop of Worceſter *five hundred? Since if Deputation be lawfull, more or leſſe compaſſe and circuit of ground doth not in all alter the caſe.*]

[A] NEver in my Life did I meet an Eaſier Book to confute with Reaſon, and a harder to handle with *Civility*: a man muſt underſtand

derſtand every thing he ſayes, the wrong way, to make *Truth* on't. Indeed the Reverend Prelate ſayes, *that it is the Biſhop of* Wor'ſter, *and not Mr.* Baxter, *that is the Paſtor of* Kidderminſter, *as well as of all Other Parochial Churches in that Dioceſſe:* and *that the Cure of Souls, in That, or any other Pariſh of that Dioceſſe, was never, either by Himſelf, or any* Other Biſhop *of* Wor'ſter, *committed to Mr.* Baxter, &c.] So that the word *Sole*, is the Animadverter's Whimſie; and foyſted in, only to irritate the Rabble againſt Prelacy, as tending toward Popery; when not a Syllable ever dropp'd from the Biſhops Pen in favour of this feigned and frivolous Aſſertion. Pag. 2. & 3.

To diſcover the Forgery, the Reader needs only compare the *Quotation* with the *Text*; where he ſhall find, firſt, the Notorious Juggle of his *miſallegation*; and Then, having lugg'd in by Head and Shoulders, the *Popes Supremacy*, under That Blind (weakly heaven knows) he beſtowes his *Shot* upon the Superiority of *Biſhops*; where in fine, all he does is but to Combat an *Idole* of his own Making, and which is yet more pleaſant, the *Puppet* gets the Better of the *Rabbi*.

The *Biſhop* does not deny *Parochial Miniſters* to be *Paſtors* of their Particular Flocks; (it is not at all the Queſtion) but ſtill they are *Subordinate*, and *Delegated* by the *Biſhop*, from whom they Receive *Inſtitution*, and *Induction*, Reſerving ſtill to himſelf the *Superintendency* of them All.

But the man's for *Parity* I perceive, and againſt *Deputation*. He's Conſequently, againſt the *King*; for a *Leveller* in the *Church*, never fails to be one in the *State*. Let him examine himſelf, and keep his own Counſel.

D. E. [B] *I ſo bear to urge how contrary this Practice is to the Doctrine of the Apoſtles, both* Paul *and* Peter *(I hope the Biſhop will not take it ill that I do not call them* Saints, *ſo theſe* Holy men *do not need any ſtile of Honour out of the* Popes Kalender.]

[*B*] The *Animadverter* does wonderous well to forbear *Paul* and *Peter*, for to my Knowledge, they are Two of the greateſt Enemies he has. But what a wipe he gives the Biſhop, for his Popes Kalender: and then he *Churrs* like a *Turk-cock* at the Conceit on't: *I hope the Biſhop will not take it ill* (quoth he) *that I do not call them Saints.*] He's a notable wit I warrant him.

Paul, *an Apoſtle of Jeſus Chriſt*, &c. ---- *with all the* SAINTS, *which are in all* Achaia, 2 Cor. 1.1.] *Paul*, &c. —— *to the* SAINTS *which are at* Epheſus, &c. Eph. 1. 1.] *Salute all the* SAINTS, Phil. 4, 21.] *All the* SAINTS *Salute you*, Phil. 4. 22.] *Since we heard of your Faith in Chriſt Jeſus, and of your Love towards all* SAINTS, Col. 1.4.]

Was *Paul* a *Papiſt?* or what ſignifies SAINT *but Holy?* Now for a fling at the *Biſhop*, by the way of *Sole Paſtor*.

D. E. [C] *When* Paul *had ſent for the* Elders of the Church at Epheſus, *he bids them* to feed the Church of God, over which *(not he himſelf, by his ſole*

ſole Authority, as Biſhop of the Dioceſs, but) the Spirit of God had made them, Ἐπισκόπους, *i. e.* Overſeers, *or to uſe the proper ſtile,* Biſhops. *And* Peter *commands his* Fellow-Elders, (*for ſo doth that Apoſtle condeſcend to call himſelf*) to feed the Flock which was among them, Ἐπισκοπῶντες, Overſeeing, *or* Acting the Biſhops, not (*like the Biſhop of* Worceſter) as Lording it over Gods Heritage, but as Patterns of the Flock. *From which places we learn, not only that thoſe two ſo much controverted Names of* Biſhop *and* Presbyter, *are without diſtinction aſcribed to the ſame Perſons, but likewiſe, whoever* feed the Flock, *are* under Chriſt (*whom the Apoſtle there ſtiles the* Chief Shepheard) *the next and immediate* Paſtors *of the* Flock; *and to extend the* Paſtoral Power *beyond the actual care of* Feeding, *is a notion altogether unſcriptural, and likewiſe leaves us no bounds where to fix, till we come to centre upon ſome one* Univerſal Paſtor, *who may claim this Power over the whole world, by the ſame parity of reaſon, that a Biſhop doth over one* Dioceſſe. Act. 20. 28. 1 Pet. 5. 2.

[C] Very good; *Paul* ſends *for the Elders of the Church at* Epheſus: and they *come* I hope; ſo there's *Authority* and *Obedience.* The *Apoſtle* gives them their *charge* alſo; *to Feed* the *Flock whereof the* Holy Ghoſt *had made them Over-ſeers*: (not the Biſhop of the Dioceſſe, ſayes our *Aerius.*)

No queſtion of it. Does the *Biſhop* of *Wor'ſter* aſſume any Perſonal Privilege in Matters Eſſential to his *Function?* Does he pretend to Act by any other Virtue, then That of his *Eccleſiaſtical Miſſion?* If not; his rude *Parentheſis* is a double Impertinence. Again;

Peter (ſayes he) *Commands* his Fellow-Elders, *&c.*] *Par in Parem non habet Imperium.* A *Superiority* among *Equals* is a *Contradiction.* The word in truth is ſofter; παρακαλῶ, which intimates rather *Exhortation*, or *Entreaty:* and for his *Fellow-Elders*, it ſignifies juſt as much from the *Apoſtle*, as *Fellow-Souldiours*, from a *General.* Their Commiſſion is to *Feed*, (he ſayes) and *Over-ſee*, not

not (like the Bishop of *Worcester*) &c.] *Lording it over Gods Heritage*, &c.]

His Rayling apart, Marque now his Inferences.

First, that the Names of *Bishop* and *Presbyter* are *without distinction* apply'd to the same Persons.

Go to then; but can he shew me where the Powers are exercis'd in Common too?

We do not argue upon *Names*, but *Things*. Can Presbyters Ordein? Inflict a *Censure*; or as Meer *Presbyters* can they Govern? Let's see a Text for't. If they are Overseers in Respect of their *Flocks*, They are yet part of the *Flock themselves*, in respect of the *Diocesan Bishop*: They *Oversee*, and they are *Overseen*, according to the Scale of *Order*, and *Authority*.

His *next* Deduction is (*Hæretical*) *Church-Parity*, to which he adds, *that the Pastoral Power extends only to the Actual care of Feeding.*]

Is't not a Shepheard's Duty, as well to *Govern* his Flock, as to feed it? To *Keep in Straglers*, &c. —— Bishop *Andrews* will tell you (in his *Opuscula Posthuma*) that *Pastor*, in the *Latin* Church, is alwayes taken for a *Bishop*; for one that *Governs*, as well as *Feeds*, and *Governs* even the *Feeders* of *Particular Flocks*: In *Homer* the *King* himself is call'd ποιμὴν λαῶν, The Shepheard of his People.

Touching his *Universal Pastor*: by the same reason we are to have an *Universal King*.

Except.

Exception III.

[A] *It seems to be a light, and (to say no more) unseemly trifling with sacred Scripture, to affirm that those words of our Saviour concerning such as* come not in by the door, *and therefore* are Thieves and Robbers, *ought to be understood of such* Ministers, as preach to Congregations without the Bishops License. *Which thing, the Bishop (in great heat and Earnestness, as if he had done very well in it) tels us more then once, that it was* the Principal reason why he silenced *Mr.* Baxter. D. E.

[A] SOmebody resolve me whether This Libeller has more *Wit*, or *Honesty*, and take the Naked Truth of the Story.

Baxter (for Brevity sake) throwes out one *Dancy*, the Minister of *Kidderminster*, from his *Living*, and seizes it to *himself*; He Preaches *Sedition* There, and his *Doctrine* was but suitable to his *Title*, for he possess'd, and enjoy'd it, by an Act of *Violence* and *Rebellion*. If this be not *Robbery*, what is? or, if This be to come in at the *Dore*, what is to creep in at the *Window*? He *Preach'd* without a *License*; and so came not in at the *Dore*: He *forcibly* took away the Right of another, which is the part of a *Robber*. *Silenc'd* he was, for Preaching without a *Licence*, and There's the Clamour.

Does not the *Law* forbid it? Are there not divers *Canons* of the Church against it? Nay, let him be *Ordeyn'd*, and *Beneficed*, he's not to Preach even in his own Parish without the Introduction of a *Licence*: 'Tis criminal, in the *Bishop*, to *suffer* it; in the *Minister*, to *do* it. But Mr. *Baxter*'s Case

needs not This Sifting; his fault being not only *Contumacy*, but *Usurpation*.

D. E. [B] *Truly if this practiſe be juſtificable, and thoſe who deſign themſelves to preach the Goſpel, muſt, beſides their* Ordination, *procure* a Licenſe *from a Biſhop, to do that, which a* Woe *is denounced againſt, if they offer to omit, then* 1. *I ſee not what* Ordination *ſignifies, ſince the power that then is given, no Authority from Man can take away, any more then diſſolve the contract of a Mariage, much leſſe empeach and hinder the free uſe of it, except for Moral and notoriouſly vicious Miſdemeanours.* 2. *For one* Miniſter of the Goſpel (*for certainly a* Biſhop *is no more*) *to Silence another, and that for no better Reaſon, than becauſe his Fellow-Miniſter is deſirous to preach the Goſpel without a* new Licenſe, *this is an abuſe of Dominion, which as our Saviour doth no where countenance, ſo the firſt Ages of the Church were altogether unacquainted with.*]

[*B*] Mr. *Animadverter*, have a care of your Fingers. If this Practice be not juſtificable, the *Conſtitution* is *Impious*, that allows it, and the *King* is a *Tyrant* in *Commanding* it. Theſe are bloudy Words, and *Bradſhaw* is out of hearing.

Ordination you think ſufficient then without a *Licenſe*: Well; and ſpeak Truth for Once, what do you think of a Good *Living* without *Ordination*? *Weak* and *Spiteful* Creature! *Ordination* Entitles you to the *Miniſtry*, but not to the *Benefice*: It Authoriſes you, as to the *Function* it ſelf, but not to the *Local*, and *Circumſtantial application* of it. The *Scripture* ſayes, *Preach*; the *Law* ſayes, *When* and *Where*. And it muſt be the *Goſpel* too: not *Moot-points* betwixt *King*, and *Subject*: *Holy Poſitions* of *Rebellion*: Inſtructing the Well-affected how they may kill the King in the fear of God.

Such as are Mr. *Baxters Theſes*, which the Biſhop, in his own Defence has publiſhed at the End of his

his Letter. But of These, the *Animadverter* takes not the least notice, (*Doctus spectare Lacunar*) or else perchance they lay on the blind side of him.

His bringing up the virtue of *Ordination* to the Instance of a *Contract*, and in the Case of Mr. *Baxter*; seems to reason as if an obligation to *Marry*, were an Authority for a *Rape*.

Again; *that a Bishop is but* one *Minister of the Gospel* (which he urges in *Contempt* of his *Jurisdiction*) is a Mistake. The Law understands a *Bishop* to be a *Corporation*: and all the Reason in the World it is, that his *Fellow-Minister* (as he Phrases Mr. *Baxter*) should not Preach without a *New License*, because he taught *Treason* by Virtue of his *Old* one.

[C] *For the* Bishop's *Instance of our Saviour's* putting to silence the Scribes and Pharisees, *is both Impertinent and False, because our Saviour did only* silence them by Argument, *which the Bishop may do when ever he is able; but what is that to an Authoritative and imperious commanding men to be Silent. Besides, even then when our Saviour was most strict in pronouncing Woes against the* Pharisees *in that very Chapter, he is so far from forbidding the* Pharisees *to preach, that he commands his Disciples both to hear and to obey their Doctrine. So that since the Bishop will needs have the* Presbyterians *to be* Pharisees, *let him but allow them the same Liberty of Teaching the People, as our Saviour did the other, and I believe they will not (at least were I a* Presbyterian *I should not) envy his Lordship, either his Title or Maintenance, how undue and unmerited soever they both be. And though the Bishop is pleased to say, That the* Presbyterians *preach nothing but* Sedition and Treason (*which is most false, as being directly contrary to their declared Principles*) *yet the* Pharisees *taught something worse, and that was Blasphemy: Yet our Saviour (who sure had more power, and withal more care of his Church then the Bishop of* Worcester) *did not go about by force to prohibit them.*] D. E.

[C] Touching our Saviours Silencing the *Scribes* and *Pharisees*; (having no ordinary Jurisdiction in

the *Jewiſh* Church) which way ſhould it be done (without the Interpoſe of his *Divinity*) but by Argument? nor does the Biſhop imply other: (under Correction of his *Impertinent*, and *Falſe*:) his Mouth's as foul as if he were in a Courſe of *Salivation*.

But ſince the *Presbyterians* muſt be *Phariſees*, *he deſires they may have the ſame Liberty of Teaching the People*: and ſo let them, when they ſit in *Moſes Chair*.

I muſt confeſs, if the Biſhop ſayes, (which I do not find) That the *Presbyterians Preach nothing but Sedition and Treaſon*: I think he does them wrong, for they Preach *Nonſenſe too*, and *Blaſphemy*, in abundance. This does the *Animadverter*, (with his uſual *Modeſty*) affirm to be *moſt Falſe*: and How? 'Tis Contrary, inſooth, *to their Declared Principles*] ſo have been all their Actings, wherefore 'tis *True*.

D.E. [D] *I wiſh therefore, that this Biſhop and the reſt of his Brethren (if any are Cholerick and Teſty enough to be of his mind) would conſider, that as by ſilencing their Fellow Miniſters for ſuch frivolous and ſlight pretences, they uſurp a Power, which Chriſt never gave, ſo at the laſt day he will not thank them for the Exerciſe of it.*

[D] How now? *Cholerick*; *Teſty*; *Frivolous*; *Uſurp?* Certainly this Fellow has been taught like a *Parrot*, to cry nothing but *Walk Knave*.

If the Biſhops in Acting according to the Law of the *Land*, Uſurp a Power deny'd them by *Chriſt*, the *Law* is *Antichriſtian*: and *There* the Scandal ſticks, let the *Law*, and the *Libeller* diſpute it.

Excep-

Exception IV.

[A] *How conſiſteat with the Civil Peace (for as to Chriſtian Charity, the whole thing is but a letter of defiance againſt it) the Biſhops Diſtinction is about the Act of Indempaity, and (the ſo much forgotten) Act of Oblivion, I hope His Majeſty and the Parliament will in due time conſider. For he is ſo hardy as to tell us,* That the King by it only pardoned the corporal puniſhment; but the Church had not, nor ought not to forgive the ſcanual, till honourable amends were made her by Confeſſion and Recantation. *Where by ſpeaking of the Church, as diſtinct from the State (I mean in point of Coercive Juriſdiction) the Biſhop would make us believe, that after His Majeſty and the Parliament have forgiven men their Civil Crimes, there is ſtill another Power, which he calls* the Church, *unto which they are ſtill accountable, even ſo far as to make a Publick Recantation. Here I wiſh the Biſhop would have ſpoken out of their Clouds, and plainly told us what he meant by* the Church: *For if it be* a Congregation of the Faithful met together for the worſhip of God, *as the Definition of Scripture, and of the* Church of England *in the* 39 *Articles*; *this will not at all advantage him, ſince ſuch a Church hath no Coercive or impoſing power: but if he means the* Hierarchy *or* Eccleſiaſtical State, *by Arch-Biſhops, Biſhops,* &c. *there can be nothing more falſe, or more diſhonourable unto our Civil Government, than to affirm that it lies in their power, not only to puniſh, but likewiſe to exact a* Recantation, *for thoſe faults which the King and Parliament have not only pardoned, but under ſevere penalties commanded ſhould never more be remembred: And therefore I doubt not, but that they will reſent this Malicious and Ill-grounded Phancy.*] D. E.

[A] YOu are *Merry* Sir; be *wiſe* too; and do not mind the King too much of the *Act* of *Oblivion*; for when he comes to look upon his abus'd *Mercy*, 'twill turn his *Patience* into *Fury*. To ſee the ſame Knots now in Confederacy againſt himſelf, that Ruin'd his Father. The Common Proſtitutes of *Bradſhaw*, and *Cromwell*; are (ſtill the Inſtruments of the Old Cauſe) Reviv'd. The ſame *Scriblers*, *Printers*, and *Stationers* for the

Preſſe; the ſame *Engines* for the *Pulpit*; and the ſame *Snares* for the *People*. Yes, and The ſame *Capps*, *Smiles*, and *Gracious Looks*, to *Encourage*, *Countenance*, and *Protect* them. In your own Words Sir, This [*I hope his Majeſty and the Parliament will in due time conſider.*]

Mind here the *Hardineſſe* of the Biſhop: whoſe Poſition is This; that the *King* may pardon the Corporal *Puniſhment*; but it is *God* that muſt pardon the *Guilt*; and the *Church* the *Scandal*, (That is, upon *Repentance*, and *Confeſſion*:) *Where's now the Wonder?* Can the *King* Act beyond the Sphear of his *Regal Juriſdiction?* But of all People living, Methinks the *Presbyterians* ſhould the leaſt ſcruple this Limitation upon *Majeſty*: ſhall They that bring their Sovereign to the Stool of Repentance, pretend that he can ſave others from it, that cannot help himſelf?

The *Animadverter* takes it ill that the Church ſhould require a *Publique Recantation*.

Publ. Wo. ſhip. Pag. 67. Let them but ſtand to their own Rule, I'm ſatisfi'd. [*Thoſe are to be judg'd Impenitents; that have Declar'd their ſin, and never declar'd their Repen-*

Except. Pag. 8. *tance.*] And again: [*Scandalous offenders are not to be admitted to the Holy Communion, till they have openly Declar'd Themſelves to have truly Repented and amended their former Naughty Lives.*] And This they Preſſe the King to ſee obſerv'd according to his Royal Declaration of *Octob.* 25. 1660. (But it is a Rod they never meant for themſelves).

The

The Question now, is only whether a Person that teaches and practices Rebellion for a matter of Twenty year together, and lives by Oppression, be a *Scandalous Offender*, or no.

His next *Quere* is concerning the *Church*, to which the Retractours are to be Accomptable.

By the *Church*, I suppose the Bishop means the *Representative*, and *Jurisdictive Body* of it. But *That* he takes for an affront to the *Civil Government*; and gives the Bishop the Ly before-hand, if he think otherwise.

To This point; The *Kings* of *England*, never claym'd the *Power* of the *Keyes*; and *Church-Censures* fall under that Consideration, without offence to the *Prerogative Royal*. So Gentle Sir, —— There's no harm done; unlesse the self-same thing, done by a *Presbyterian* must passe for *Discipline*, and *Conscience*: which in a *Bishop* argues *Malice*.

[B] *And since the Bishop is so over-zealous for the very Letter of the Law, when it imposes Ceremonies, give me leave a little to wonder, that one of his Profession and Place in the Church should so unchristianly go against it, when it enjoyns Moderation and Forgiveness as to Civil Injuries. Such as he, who make the Law, instead of being a Buckler to protect Converts, a Sword only to cut off all such as were once Offenders, labour what they can, to make men desperate, and thereby render the peace of the Nation and in that the prosperity and welfare of His Majesty very insecure and hazardous. For what can more inrage Men to take wild and forbidden courses, than to see even Preachers of the Gospel, strive to widen their wounds, and contrary to their own former Professions, to pull off that Plaister, which the wisdom of our State-Physitians had provided to heal our distempers.*] D. E.

[B] To give the Devil his due, the man is struck upon a sodain, into a handsomer veyn of Rayling, To see a *Divine* (sayes he) and a *Bishop*; so strict

for

for the Law in *one* caſe, and *againſt* it in *another?*

But how ſo? Does the Act of Oblivion abſolve you from the need of *Repentance?* or will any true *Convert* refuſe to *own* his Offence, as publiquely as he *Committed* it? The *Recantation* (I perceive) ſticks in your Squeamiſh *Conſcience*; which ſhews that the *Guilt* does not. I beſeech ye look a little nearer.

The Act of *Pardon* implyes there was a *Fault*; but does not ſay *where*, ſave only in the *Actual Murtherers* of the late *King*. At the beginning of the warr, the Presbyterian Party pretended to be as much for the King, as who was moſt; and the *Schiſmatical* Teachers carryed on the work. When by *Libelling*, *Pulpiting* (for *Preaching*, I cannot call it) and *Diſſembling*, they had made an Intereſt, they *Plunder'd*, *Sequeſtred*, and *Shot* at him: (for his Good) Proſecuting Thoſe as his *Enemies*, that fought under his *Commiſſion for* him; and *fell*, *Defending* him.

The *Fate* of the *late* King we know; and the *Clemency of This*; which was intended as a *mercy* for *One* Rebellion, not a *Foundation* for *another*. 'Tis True; the *Faction* are not to be *Puniſh'd*; but where the Publique Peace depends upon it; are they not to be *diſtinguiſh'd? To think Them Innocent*, is *to ſuppoſe the King Guilty*; and under the Maſque of the Act of *Oblivion*, to hide the *Difference*; is to endeavour it ſhould be *thought* ſo.

Are not the Biſhops Entruſted with the Care of Souls, and accomptable for all under their Charge, that

Charge, that they miſcarry not through Their Default? Returning to the Exerciſe of their Eccleſiaſtical Authority, after a long and forcible deprivation, they find their *Flocks* miſled, and in the hands ſtill of the *Seducers*. If the people go *on*, they are *damn'd*; if their *miſleaders* are turn'd *off*, or put to *recant*; 'tis againſt the Act of *Oblivion*. If *Either*; the multitude take *Treaſon* for *Religion*, and finding Matters ſo well with them *Now*, beleeve they were in the Right *before*.

Are not the Biſhops bound by the Incumbency of their *Paſtoral* Duty, to teach them to diſtinguiſh *Loyalty*, from *Faction*; *Sound Doctrine*, from *Hereſie*; *Chriſtian Charity* and *Obedience*, from *Schiſm?* Which way can This be done, but by Unwinding the Clew, and unperplexing the People?

If Thoſe that taught them wrong, would but now tell them that they did ſo; and take the payns to ſet them right again, all were well; but till that's done, the Common ſort continue under the ſame miſperſwaſion; and for Their Errours the Biſhops muſt anſwer, whoſe Office 'tis to ſee them Inſtructed better.

Well well, but [*ſuch as Hee, that make the Law, inſtead of being a* Buckler *to Protect* Converts, *a* Sword *only to cut off ſuch as were once Offenders*, &c.]

The *Hypocrite* is pleaſant. *Such as He?*] As if only the Biſhop of *Wor'ſter* ſtuck in his Stomack, when 'tis the *Hierarchy* it ſelf he boggles at. The Biſhop he ſayes makes the *Law* a *Sword*, in *ſtead* of a *Buckler*; but I ſay, the *Schiſmatique* would make *both*

of it: A *Buckler*, to *Traytours*; and a *Sword* to *Loyal Subjects*.

This is the way he ſayes to *Enrage* the People; *and render the welfare of his Majeſty very Inſecure, and Hazzardous*;] Indeed, to ſuffer theſe Mutinous Affronts is the ready way to another *Rebellion*: but *if This Scandalous and Seditious wretch were now made Exemplary, for this Audacious Menace upon the King, who would either help or Pitty him?*

Exception V.

D. E. [A] *IT is bold and impious (I know not how to expreſs it more mildly) what he affirms, That* It to command an Act, which by accident may prove an occaſion of ſin, be ſinful, then God himſelf cannot command any thing. *For, though, as I ſaid before, I will by no means own that Aſſertion, yet, a thing which by accident may become ſinful, may be unlawful in another to command, for want of ſufficient Authority; whereas God's Sovereign Power doth without diſpute or controverſie make all his Commands to be juſt; and therefore his Name ought not to be mentioned in our trivial Diſputes, becauſe every ſuch vain uſe of it, is nothing but a diminution and leſſening of his Greatneſs.*

[*A*] DId you Learn This Language of your *Patron* the *Preſident*; Or did the Good Old Gentleman bequeath you his *Conſcience*; that you ſo little regard either *Authority*, or *Truth*?

Let the *Reader* judg of the *Libeller*. [*Bold*, and *Impious*]: and This, from a *Pedant* to a *Prelate*; from an *Aërian Heretique*, to a *Grave*, *Learned*, and

and *Orthodox Divine.* Where's the *Reverence* of *Government*; the *Honour* of *England*; the *Protection* of the *Law?* nay, Where's the *Power* of *Religion*; the *Safety* of the *King*; and the *Welfare* of the *People*; if ſuch Indignities paſſe *unpuniſh'd?* The *Example* is *Emboldening*, and *Contagious*; for what can the Rabble think; but either that the *Inſolence* is *Lawful*, the *Reproch juſt*, or the *Party* Terrible? Where are They whoſe Duty 'tis to watch the *Preſſe?* Is the *Bloud* of the *Laſt King* ſo ſoon *Forgotten*; or the *Security* of our *preſent Sovereign* ſo litt'e *Regarded*; that we ſhould now try the Operation of the *ſame* Poyſon upon the People *again*, which *formerly* intoxicated them; and the Effect of the ſame Popular Madneſſe, upon *This* King, which ſo lately deſtroy'd his Royal *Father?*

Let not us perſwade our ſelves neither, that theſe *Luxuriances* of Bitterneſſe againſt the Biſhops, are only the over-flowings of ſome Private Humours, meerly as diſſatisfy'd to *Church-Government.* No no; there's more in the Caſe then ſo: The *Libellers* find they *get* by it; *Credit*, *Countenance*, and as by the *By*, *commodious fortunes.* Their *Mecænaſſes* are too wiſe to tell the *Virtuoſo's*; look ye, there's *This*, or *That*, for ſuch a *Gird* at the *King*, or ſuch a *Laſh* at the *Biſhops.* But a word to the *Wiſe:* they underſtand for *what*, and to diſtinguiſh from ſuch hands, betwixt a *Reward*, and a *Bounty:* What is This, other then tacitly to keep a *Faction* in *Pay*, and to allow a *Salary* to *Sedition?* I have digreſs'd too long, but the *Animadverter* is not

forgotten all this while. Now to our Teazer again.

He challenges the Biſhop with affirming, [*That if to command an Act, which by accident may prove an occaſion of ſin, be ſinful; then God himſelf cannot command any thing:*] and imputes to him as if either he derogated from Gods *Almightyneſſe*, or Trifled with his Holy *Name* and *Majeſty*. Obſerve now his *Prevarication*.

The Biſhop of *Worceſter* Relates a Diſpute that paſs'd betwixt *Himſelf*, and Mr. *Baxter*, at the *Savoy*; concerning 'Obedience to the Command 'of a thing in it ſelf Lawful, by Lawful Autho-'rity, under no unjuſt Puniſhment, and with no 'evil Circumſtance, which the Commander can 'fore-ſee, or ought to provide againſt.] Mr. *Bax-'ter* contends; that the firſt Act Commanded may 'be per Accidens, *Unlawful*, and be Commanded 'by an unjuſt Penalty, though no other Act, or Cir-'cumſtance be ſuch.] (Thus, under his own Hand, in writing.)

The Biſhop, deſirous to bring him off, from an Aſſertion ſo *Weak*, and *wicked* at once; layes before
Pag. 10. him the *Impious* tendency of it: Tells him *that it is Deſtructive of all Authority, Humane, and Divine.*]
Pag. 11. ---- *taking away all Legiſlative Power not only from the King, but from God Himſelf:* ---- *for no Act can be ſo Good of it ſelf but may prove* by Accident *a Sin*; which being admitted, every *Command* is a *Sin*. If *every Command*, then *God that cannot Sin, cannot Command.*]

In This manner, does the Biſhop Reaſon with Mr. *Baxter*, and to divert him from ſo foul a Miſtake, ſhews him the Horrid, and Blaſphemous *Conſequences* of it: and This in fine, does our *Spider-catcher* deliver to the world for *Impious*, and *Irreverent* in the *Biſhop*, which was no other then a Logical Reſult from Mr. *Baxter*'s Argument.

Neither is God's *Omnipotence* the Queſtion, (*Cujus Velle, Potentia*; *Cui Opus, Voluntas*) but the *Corruption* of *Deprav'd Nature*: By this Rule, whatſoever we may *Abuſe* muſt not be *Commanded*. Bid me *Pray*---- I may Wander. *Go to Church*---- I may ſleep. *Keep the Sabbath*---- I may fall into *Judaiſme*. *Relieve the Poor Cavaliers*---- I may do it to be ſeen of Men: and at This Rate, *in Infinitum*.

Our Writer's Pen is in *Courſe*, and rather then ſay *Nothing*, he is Reſolv'd to ſay *leſſe*. *Suppoſing a want of ſufficient Authority to Command*: which is the Thing Granted in the *Propoſition*.

Exception VI.

[A] That an offence, to which a diſproportionable penalty is annexed, is not to be meaſured by the quality of the Act conſidered in it ſelf, but by the miſchievous conſequences it may produce; *whether this ought to hold good in Civill Lawes, becomes neither he Biſhop nor me to diſpute: but in Divinity nothing can be more falſe and dangerous. For to impoſe in the Worſhip of God as neceſſary circumſtances of it, things confeſſedly trivial and needleſs; and upon the forbearance of them, to debar any from the benefits firſt of Chriſtian, and then of Civil Communion; is a thing which hath not the leaſt pretence of Scripture or Primitive practice to juſtifie it. For, our Saviour tells us, That* D. E.

whosoever were not against him were for him; *and the Apostle bids us* to receive our weak Brother, and not to judge, *much less to* burden his Conscience.]

[A] QUestionless This Man is *In* when he's *Out*, or he has the worst luck that ever man had, to be still on the wrong side.

Is there no Difference betwixt the same Sinful Act, *Solitary*, or *Exemplary?* Between Cursing the *King* in my *Heart*, or in the *Mercat-place?* Betwixt a *Private Invective* against a *Bishop*, and a *Publique Libel?* As much as betwixt a *Murmur*, and a *Rebellion*: the *Peoples* Sinnes are *Mine* too, that sin by My *Encouragement*, or *Example*.

We are told that 'tis not *Scriptural*, to impose things *Needlesse*, as *Necessary*, and to debar from the *Communion*, for *Recusancy*.

A *Decency* is *enjoyn'd*: and if the *Church* (*pro hîc & nunc*) may not determine of That Decency; who shall? To see Five hundred *several Persons*, worshipping in as many *several Postures*: Is This a *Decency?* Bring them to *One*; There's *Order*; *I'll Kneel*, says *One*; *Sit*, says *another*; *Stand*, a *Third*. There's no *Religion* pretended either in *chusing* This or That, or in *forbearing* it. Only when the *Church* commands (for *Uniformity* sake) That Posture to be observ'd by *All*, which was *before* by *many* Practis'd, and without *Scandal* to the *Rest*; *Then*, such a Coyle there's kept; *One* can't do *This*, nor *T'other*, *That*, and *nothing must be done with Doubting*. The thing Impos'd, they say, is *Triviall*: Truth; but the *Reason* of imposing it, is *Considerable*. 'Tis Publique *Order*; and the *Imposing Power*,

Power, within the bounds of *Decency* and *Order*, is beyond Queſtion *Sacred*. But Reſt we upon This Iſſue.

The Thing required, is (in it ſelf) confeſt on all hands to be *Trivial:* Now ſay; whether is more to blame: the *Church* for *Barring* you the *Communion*, becauſe you *will* not do, what they are perſwaded you *ought* to do; or you for *Refuſing* it, rather than do that which you confeſs you *may* do.

We ſhall conclude this Point againſt him, from his own Text: *Whoever is not* Againſt *Me, is* for *Me.*] Let him Prove us *Againſt* Chriſt; if not, we are *for* him: which Argument will not ſerve him, becauſe as he is not *For* him in his *Scruple*, ſo he is *againſt* him in his *Diſobedience*. For 'tis but diſſolving a *General*, into *Particulars*, and whatſoever is *virtually* conteyn'd in the *One*, is Deductively found in the *Other*; upon which ground, I dare be *Poſitive*, that to *kneel* at the *Communion*, if Appointed by the *Church Apoſtolique*, is a Duty within the Intention of That *Precept, Let every thing be done Decently, and in Order.*

[B] *unto which ſacred Canon nothing can be more directly contrary, than what the Biſhop moſt incompaſſionately tels us,* That the Lawes do well to puniſh, even with non-admiſſion to the Sacrament, ſuch as will not, or perhaps dare not, kneel. *And the Reaſon he gives is equally* Apocrypha, Becauſe, *ſaith he, it* becomes not the Law-givers to endanger the Churches peace for their ſake: *As if firſt, It did not much more become all Law-givers in the things of God, to obſerve the Law of Chriſt, which is a Law of* Love *and* Liberty. *Secondly, As if the Churches peace would not be much more endangered, by the preſſing of things doubtful, than by the forbearance of them. For ſince by the enforcing of ſuch things, as God hath no where commanded, our Chriſtian liberty is infringed; from hence it follows, that, if we ought not, yet we lawfully may,* D. E.

refuſe

refuſe, to ſubmit unto ſuch Impoſitions; as our Saviour did, in not waſhing his hands before meat; *and the Apoſtle* Paul, *in the caſe of* Circumciſion.]

[*B*] This is anſwer'd already; but let me add. To Tolerate any *Inconformity*, by a *Law*, opens a Gap to all *Hereſies*, and *Schiſmes:* as the Liberty of Venting *Private* opinions againſt the *Law*, tends manifeſtly to *Seditions*, and *Rebellion*.

The *Animadverter* tells us of a Law of *Love* and *Liberty*. Does he mean, a *Liberty* to do what we liſt; or, what we *ought?* Not the *former* ſure, for ſuch a *Freedome* were deſtructive of *Love*; Not Three men of Three Thouſand Naturally Agreeing. But Two or Three lines further, he opens his Mouth, and tells us the meaning of the *Liberty* he would be at. *A Liberty, that leaves us ſo Free, that if we ought not, yet we Lawfully may refuſe to ſubmit unto ſuch Impoſitions.*]

To make out This *Seditious determination*, he brings Two Inſtances, The *One* of our *Saviour's Eating with Unwaſh'd hands*; which appears to us rather as a *Pretermiſſion*, than an *Oppoſition*: The *Other*, of St. *Paul's Circumciſing* of *Timothy*; (as he would have it) in Complyance with the *Ceremony*; but the Text ſays otherwiſe, and that it was to render him more Acceptable to the *Jews*. *Therefore Paul would that he ſhould go forth with him, and took and Circumciſed him, becauſe of the Jews, which were in thoſe quarters*, Acts 16. 3. (but however the *Impoſition* was not the Queſtion in either Caſe.)

EXCEPTION

Exception VII.

[A] As for the Chain of Conſequences, which the Biſhop links and ties together: As that from Diverſity in external Rites, ariſeth Diſlike; from Diſlike, Enmity; from Enmity, Oppoſition; thence, Schiſm in the Church, and Sedition in the State: For proof of which he doth very virulently inſtance in our unhappy times. To prevent which he tels us, That the State cannot be ſafe without the Church, nor the Church without Unity, nor Unity without Uniformity, nor uniformity without a ſtrict and rigorous Impoſition. To all this I anſwer, that it is a meer Rope of ſand, and the parts of his Chain do as little hang together, as Sampſons Foxes did before they were tied by the Tails, which courſe the Biſhop hath imitated, not forgetting to put in even the Firebrand it ſelf to make up the Compariſon.] D. E.

[A] Laying his *Gall* and *Vanity* aſide; his *Virulences*, *Ropes of Sand*, and *Firebrands*; wee'll come to the *Intermiſſion* of his *Fury*, (for it takes him by *Fits*) his *Sober Folly*.

[B] Nothing is more clear than that there hath been, nay, ought to be, Diverſity in external Forms, without any Diſlike at all as to the Perſon of another: For, the Apoſtles that preached to the circumciſion gave the right hand of Fellowſhip unto the Apoſtles of the Gentiles; although their Outward Rites in publick Worſhip, were far more different than thoſe, which, by any of the moſt diſtant perſwaſions, are now practiſed in England. 2. The State may be preſerved, without the leaſt reverence to the Church, unleſſe it turns Perſecuter of it; as is evident in thoſe 300 years before Conſtantine's time, in which there was no Church at all legally countenanced; and for ſome ſcores of years after, both the Chriſtians and Gentiles were equally advanced and favoured. 3. Vnity, I mean ſuch as Chriſt came to eſtabliſh (which is an Unity in heart and ſpirit) doth not in the leaſt depend upon Uniformity, but upon Charity, i. e. a Chriſtian and a Candid forbearance of one another in things circumſtantial, when we agree in the Eſſentials of Worſhip; which is a thing, that meer Civility would teach, though Religion were ſilent in it.] D. E.

[B] Becauſe *Diverſity of External Formes* in ſeveral *Churches* does well enough: Is *Uniformity* in the *ſame Church* therefore the leſs Laudable; or what Proportion is there betwixt the *Apoſtles* Caſe and *Our's?* Their buſineſs was to Preach the *Goſpel* to all Nations, and lay the *Foundation* of Chriſtianity: but our Diſpute is only, Whether or no we ſhall Obey their Delegates in Matters *Indifferent.*

Again; the Biſhop ſpeaks of the *Engliſh Church*, and *State*, whoſe Intereſts are Commixt, and Enterwoven to a degree of Inſeverable complication. His ſlight eſteem of *Uniformity*, ſwayes not at all with me, when I conſider That Notable, and Divine ſaying of Sir *Francis Bacon*, *The outward Peace of the Church, diſtilleth into Peace of Conſcience; And it turneth the Labours of Writing, and Reading of Controverſies, into Treatiſes of Mortification, and Devotion.*

Concerning *Circumſtantials*; I think it much more ſuitable, for the *People* to *Obey*, than for the *Church* to *Forbear:* and let them ſay what they pleaſe of *Agreeing* in *Eſſentials*, when I ſee a *perverſe Poſture*, I think it no breach of Charity to ſuſpect a *Froward Mind.*

D. E. [C] *And whereas the Biſhop thinks he hath got ſome advantage, by reviving the memory of our late Civil Wars, which (were he either Chriſtian or Man enough, he would wiſh were eternally buried in ſilence) I muſt (to uſe his own Phraſe) tell him in his ear, that our Wars did not ariſe from the ſeparation of Conſcientious diſſenters, but from the violence and fury of unchaſtizable Impoſers, who would not allow their Brethren (who*

deſired

desired nothing more than to live peaceably by them [*that sober liberty which the Law of God commanded, and no Law of Man could justly deprive them of.*

[C] See; now he Raves again, [*were he either Christian, or man enough,* &c.] still *at the Memory of our late Warrs*, he Starts, and Methinks *looks* as if that quarter of the House were Haunted. But here he tells the Bishop *a tale in his Ear*; and as arrant a Tale as ever he told in his Life;

The Violence, and Fury of Unconscionable Imposers was the Cause of the Warr. He sayes.] In a Strict sense, 'tis *Truth.* A Pack of Contriving *Knaves*, drew in a Rabble of Believing *Fools*; and against *Conscience*, *Law*, *Honour*, and *Gratitude*, Levy'd a War against the King, because he would not *give* away his *Crown*, and *Betray* his *People.* This is the Short of All. See the *Exact Collections*, and you shall find who *Rais'd* the Warr, and upon what *Pretense.*

Alas! *the Brethren only desired to live Peaceably*, (he tells us) and to enjoy that *Sober Liberty, which the Law of God Commanded, and no Law of Man could justly deprive them of.*]

The Scotch Rebellion *was a* Sober Liberty; (*was it not?*) *So was the* Plunder *of* Sir *John* (now Lord) *Lucas*, and *the* Lady Rivers: *The* Tumults *Flocking to* Whitehal, *and* Westminster: *The* Posting *up of Those that would not Murther the Earl of* Strafford: *The Cries of* Crucifie him, *against That Learned, and Reverend Prelate, the* Arch-Bishop *of* Canterbury: *The Defacing of* Church-Windows, *and* Monu-

ments: *The* Defaming, Sequeſtring, *and* Murthring *of the* King.

All Theſe, were in our Animadverters opinion, *Sober Liberties. Where does the Law of God Command Theſe Liberties*; ſo that *no Law of Man* (as he pretends) *can juſtly hinder them?*

His Sacred Majeſty, whom theſe Libertines Murther'd; was of another Judgement. *Thoſe with Me had* (I think) *cleerly and undoubtedly for their Juſtification--- the Word of God, and the Lawes of the Land, together with their own Oathes.*] *---Thoſe on the other ſide are forc'd to flie to the ſhifts of ſome Pretended Fears, and wild Fundamentals of State (as they call them) which Actually overthrew the Preſent Fabrick both of Church and State,* &c.] Theſe are the Words of that Bleſſed Martyr: and in the ſame *Meditation* again, [*I am Guilty in This Warr of nothing but This; that I gave ſuch Advantages to ſome Men, by confirming their Power, which they knew not how to uſe with That Modeſty, and Gratitude, which became their Loyalty, and my Confidence.*]

Eikon Bas. Medit. 19.

Here we ſee the Authority of a *Nameleſs Libeller*, againſt *Records, Living Witneſſes*, and the averment of a *Dying Prince*.

But ſtay, whether his accompt be *True*, or *Falſe*, is but one part of the Queſtion. The *Danger, Scope*, and *malice* of it, deſerves another Look.

Here's firſt, the Bloud of the *Laſt Warr* caſt upon the *Late King*; and Conſequently the Regal Rights of the *King Regnant*, expos'd to a *Diſpute*:

for

for 'tis expreſs'd, that the *Conſcientious Diſſenters were deny'd That Liberty, which no Law of man could deprive them of:* which manifeſtly implies both the *Oppreſſion* of the *Late King*, and the *Inſufficiency* of *Monarchy* it ſelf, as to the Ends of *Government*. If *That Warr* was fair on the *Peoples* ſide, *Then*; ſo would another upon the ſame ſcore, be *Now*: in which regard, the very *Hint* is Seditious. Further, it caſts a Dangerous reflexion upon the preſent Government. Theſe *execrable Papers*, 'tis odds his Majeſty neither *ſees* nor *hears* of; and what a Scandal is it then, under the *Reign* of the *Son*, to ſee ſuch *Libelling* Againſt the Aſhes of the *Father!*

Hee'll ſay perhaps, he only tells what *Caus'd* the Warr, without pretending to *Defend* it. That ſhift may ſerve him, to ſome purpoſe, provided he was never formerly engag'd with the *Faction*; if he was never *Ambitious of teſtifying to the World* his *Real Eſteem* of *the ſingular Worth and Eminence* of the greateſt Villein in Nature: he's the more capable of *Mercy*.

But does not what he *is*, appear from the whole drift of his Diſcourſe? What does he, but *Defame* the *King* under the Viſor of his *Animadverſions* upon the *Biſhop?* (For what has the *Biſhop* done without the *Kings Authority?*) Again, under the Cloke of an Exception to *One* Biſhop, what does he but inveigh againſt the *Church*: the *Epiſcopal Dignity* and *Function?* and in fine, why againſt the Biſhops? but only as the likelyeſt way to enflame the People by Degrees againſt the *King?* Does not

his *Majesty* enjoyn the Practice of Those Ceremonies which he condemns the *Bishops* for? But what he drives at, will more fully appear from that which follows.

D. E. [D] *And whether the publick maintaining of the very same Positions and Practises, may not in time beget the same Feuds and Animosities, although this Bishop cares not, yet I doubt not but His Majesty, as he now doth, so will always graciously consider.*

[D] These Four Lines well apply'd, would settle the Nation in perfect happiness: but in another sense then he intends them.

'Tis very true; *the Publique Mainteining of the very same Positions, and Practices* that rais'd the *last* War, will most infallibly produce *Another*: unless the Stickers be a little better look'd to. They *Preach'd* and *Libell'd* up an *Army* against our *Late Sovereign*: are they not at it now again for *Another? Ceremonies*, and Lord-*Bishops* were mighty *Grievances*, They are so *still*. And *then* the *Kings Prerogative* came in Play. They are fairly offring at it *Now* to. And what was the Event of All? The Holy men *Divided* the *Spoyle*; *Overthrew* the *Government*, *Murther'd* the *King*; *Begger'd* and *Enslav'd* the *Nation*, and *Setled* Nothing.

Marque now the *Menace* of his last Period. What does it say, but This? *Let the King take up his Bishops, or look to himself.* And (to Embitter the People against *Bishops*) *Feuds*, and *Animosities*, he presages *(though this Bishop cares not.)*

EXCEP-

Exception VIII.

[A] Whether, as to the matter of Fact, the French Protestants do enjoyn standing at the Sacrament; and the Dutch kneeling; I will labour to inform my self of some more Unbyassed witness than this Bishop; for in the Ecclesiastical Laws of those Churches, which I have carefully perused, I can find no such matter. But if they did so, this would not at all justifie the Imposition of Kneeling; because 1. The Question is de Jure, whether it be lawful to prescribe any one such certain Posture, without submitting to which, it shall not be lawful to admit any to the Sacrament, and till the Affirmative of this be proved by Scriptures, Examples, and Instances from the Practice of men, will not satisfie a doubting conscience. 2. Neither of those fore-mentioned Postures are so much to exception as Kneeling; because this last is manifestly more superstitious, for, 1. It varies most of any from the First Pattern. 2. It hath been monstrously abused by the Papists to Idolatry; which alone renders it most unsafe to be practised, and most unwarrantable to be imposed: Especially, till it be again explained as in the very first Liturgy of all it was; which I particularly mention, to shew how little our Reformation since Edw. 6th. time, hath been improved.] D. E.

[A] He cannot passe the Bishop without a *Reverence*; [*Some more Unbyass'd Witnesse then This Bishop*, &c.] This is the handsomest Ly he has given the Bishop yet. But to our Businesse; leaving the *French*, and *Dutch* to their Pleasure: we have already argu'd that whatsoever is *Deductively* in the *Scripture*, is sufficiently There, to warrant the Practice of it; and we have prov'd *Kneeling* to be *rationally* and *evidently* compriz'd in the *General Precept* of *Decency*. Now to his Particular Exceptions.

It varyes (sayes he) *from the First Pattern.*] Was it a *Pattern* for a *Posture*; or the *Institution* of a *Sacrament*? Mind the *Text*.

The

1 Cor. 11. 23. *The Lord* Jeſus *in the night when he was betray'd, took Bread; and when he had given Thanks, he brake it, and ſaid, Take, Eat, This is my body which is* 24. *broken for you; THIS DO ye in Remembrance of Me.*] *After the ſame manner alſo he took the Cup,* 25. *when he had ſupped, ſaying: This Cup is the New Teſtament in my Blood, THIS DO as oft as ye drink it in remembrance of me.*

We have here the *Complement* of the *Inſtitution*. Now ſee the *Extent* of the *Command*. *DO THIS*. What's That? *Take Bread; Give Thanks*: — *Break it*, and *ſay, Take, Eat*, &c. — So likewiſe of the *Cup*, in ſuch manner as is *Preſcrib'd*.

Here's the whole Precept, without any Mention, or the leaſt Hint of other Circumſtance, either for *Time, Poſture, Habit*, or the like. All which being left *equally Indifferent*; why not at *Night*; in the ſame *Habit, Language*, and *Syllables*, as well as the ſame *Poſture?*

But *Kneeling* (he ſays) *has been abus'd to Idolatry; and therefore not warrantably Impos'd:*] Have not *Churches* been *Abus'd?* has not the Holy *Scripture* it ſelf been *miſapply'd*; and made the ground of *Hereſie? Are they not therefore Warrantably Uſed?* Finally; the main ſtumble they make of *Kneeling* is the *Command*; now if a *Poſture* of *Body* may not be *Commanded*, what may? So that *ex profeſſo*, their *Enmity* is not ſo much Levell'd at the *Evil*, as at the *Government*.

EXCEPT.

Exception IX.

[A] As it was needleſly, ſo was it likewiſe uncharitably done, to revile the whole body of Presbyterians for the Faults of Mr. Baxter; upon ſuppoſition that either he is a Presbyterian, or ſo culpable as the Biſhop would make him. For ſince every man is to bear his own Burden, what Bible did the Biſhop find it in, that he might, without ſcruple, aperſe a whole order of Men, for the pretended miſcarriage of one; who, by the Biſhop's own Confeſſion, was not of ſo Amicable and complyant a Temper as the reſt: And therefore certainly they ought not to be brought in as Parties in that crime of Unpeaceableneſs, from which the Biſhop juſt before had abſolved them: but choler ſpoyls the Memory, and ſure his Brethren the Biſhops would not take it well of a Presbyterian, ſhould he cry out Crimine ab uno, diſce omnes ——— See what manner of Spirit theſe Biſhops are of, and judge them all by the Biſhop of Worceſter's Example. True, Sir, I am a little angry, when I conſider how much this one mans Indiſcretion hath expoſed all of the ſame Order to Cenſure; For were they all like him (which I do not, nor dare not think) I ſhould not ſcruple to pray heartily, what the Biſhop doth in ſcorn concerning the Preachers —— Lord deliver us from ſuch Biſhops. And let all the People ſay, Amen. D. E.

[A] OF This Cavil we have both *had* enough, and *ſaid* enough, in and to his firſt *Exception*; and the *Animadverter* diſcovers that ſomewhat has ſpoyl'd *his* Memory too, as well as he ſayes *Choler has done the Biſhops:* which is a *Pitty*, conſidering how little *Pretenſe* the Libeller has for a *Bad* one, and how much *uſe* for a *Good* one.

I would Gladly know, *in what Bible* the Animadverter learned to *deſpiſe Government*, and *ſpeak evil of Dignities*; *to bear falſe Witneſſe againſt his Neighbour*, &c. He ſayes *the Biſhop judges Uncharitably in meaſuring All by One:* and *that he now condemns whom juſt before he abſolv'd.* Anſwer; Neither the *One*, nor the *Other.* Firſt; his words

are only [*in Proportion of the whole Party*] which does not Imply either *All*, or in the same *Degree*. And for the Bishop's Contradicting himself; with what Ingenuity can any man extend his Meaning to *All*, which *in Terminis*, is limited to Those of Mr. *Baxter's Judgement*; and in distinction, from others of a more *complying* and *Peaceable Temper*?

To go on with him; *D. E.* tells the *Honourable Sir*, that *he is a little Angry, to consider how This one mans Indiscretion exposes all of the same Order to Censure.* Grosse Impostour! Does he not streyn his little Wit, and huge Confidence to the utmost, only to *stare a Scandal*, and *fix a Blot* upon the *Bishop?* with what *Temper* of *Spirit*, with what *weight*, (or in truth, *Colour*) of *Reason*, with what *Ingenuity*, and *Affection*, he has menaged This Discourse, let the Indifferent determine. He concludes his Exceptions with a Prayer; *Lord deliver us* (says he) *from such Bishops*: Good God (say I) *Preserve* his *Majesty* from *Treason*, and *Deliver* the *Church* from *Schism*.

Postscript.

D. E. [4] *Thus, Sir, you see how willing I am to serve you in proposing my Exceptions, the fuller prosecution of which I must leave to some other Pen, more able both in Divinity and Policy; who may convince both the Bishop and the World, that it is not yet time to sow such Tares; This Age is a little too knowing to be gulled with an Ave Maria, or to take every thing for Oracle which a Bishops Pastoral dictates. But, before I ease you of your Trouble in reading this, I will crave leave to give you a Taste of the Reverend Father's deep misdemeanours in three paragraphs.*

[4] In

[A] IN truth the man has great reason to recommend the Prosecution of the Cause to a better *Advocate*, for what he has said, will hardly do the Work, either upon the *Bishop*, or the *World*; his *Arguments* being too *Weak* for the *one* Purpose, and his *Passion*, too *Rank*, and *Open* for the *other*; and any man that compares the *Ground* of his *Displeasure*, with the *Violence* of it, shall easily discern that his *Trouble* because he cannot find *more* faults, is greater then his *Desire* of Reforming *any*; and that he drives on a *Factious Design*, against the *Office* of *Bishops*, under colour of *Taxing* them of *Misdemeanours*.

Now to his Observations upon [*the Reverend Fathers deep wisdom*] as the pert Pedant playes upon it.

[B] 1. *In that he declaims, so fiercely, as if he would crack his Girdle, against all those who force all Communicants to come unto them, and be particularly examined before they admit them to the Sacrament. Indeed, Sir, this was an Imposition, as no way Justifiable, so, for ought I can hear, no where practised. The Custom being that men were only once for all examined, at their first coming to the Sacrament; which the Bishop himself allows under other Names of being Catechised and Instructed. It was therefore wisely done of the Bishop, this cold weather to set up a Man of straw, and then get himself heat by threshing it.* D. E.

[B] The *Reason* of That Violence which he himself *disallows*, we have no need to argue; but for the *Practice*, although I do not find it *Authoritatively* enjoyn'd, yet that it was frequently us'd, is only News (I believe) to the Animadverter.

Cartwright, and diverse others, presse the *Necessity* of *Examination*; from 2 *Chron.* 35. 6. [*Now*

Examination (sayes he) *being a part of Preparation, it follows that here is Commandment of the Examination.* T. C. l. 1. p. 164.] Only our Authour hearing from the Bishop, that it borders upon *Auricular Confession*, is content to waive it. But This, I hope, will not be deny'd, that by the *Directory*, the *Ignorant* and *Scandalous* were not to be admitted to the *Communion*: and how far they had Liberty to *Enquire* into the *One*, and *Conclude* upon the *Other*, I suppose no body doubts. One Common Question among them was concerning [*the Instant of your Call.*] A grave *Inquisitour* of the *Party* Ask'd a Fellow *how many Folds Christ had in his Flock?* And for the *Scandal*, nothing more ordinary then to deny the *Sacrament* for refusing the *Covenant*.

Snare broken Pag. 23.

In the first Century (sayes Mr. *Cann*) of *Scandalous and lewd Ministers*, are commonly reckon'd *such as had call'd the House of Commons an unjust Court, Hypocrites, Schismatical, and Pragmatical fellows, a company of Factious fellows; no Parliament; that their proceeding against the Earl of* Strafford *was wrongful and unjust.*

Enough upon this poynt; only to the Bishops *Cracking of his Girdle*, and *Threshing a Man of Straw*; we do yield, that the Force of the *Phanatiques* Tropes, and Figures is not to be resisted.

D. E. [C] 2. *It is me thinks very politickly done to exclaim against the poor* Covenant, *and in great zeal to wish all the* Books which defend it, were burnt by the Authors, to save the Hangman a labour. *For here let his Adversary do what he can, the Bishop will be too hard for him: For if he takes no notice of the Covenant, the Bishop clearly gains the Cause; if he ventures to assert it, he shall presently be confuted with a Confiscation. So that under the shelter of this unanswerable* Dilemma *I leave him, lest I should be gored with the Horns of it. And this I speak, Sir, as one that though I never took, but alwayes opposed the Covenant; yet I have a very good*

good opinion of many that did, and withal a great Tenderneſs for the lawful part of an Oath, after it is once ſolemnly taken. I will only add this, That ſince that Oath hath been ſo generally taken, even by thoſe that were moſt active in his late Majeſties ſervice; and ſeveral times ventured their lives, to ſignalize their Loyalty; I think the Aſhes of it (ſince it was burnt by p b lick Authority) had much better have been ſuffered to reſt quietly, than thus to be blown up and ſcattered abroad by the Biſhops furious breath, when no occaſion was given him ſo much as to mention it.]

[C] See the peeviſh, and groundleſs Inſinuation of the *Animadverter*. *What Exclamations againſt the Poor Covenant? What great Zeal* I beſeech ye? No, not ſo much as a *Wiſh*.

The Biſhop takes notice that *ſome have had the* Pag. 33.
Confidence, Publiquely to own the Obligation of the Covenant, even ſince it hath been condemn'd to be Burnt by the Parliament. And truly (ſayes the Biſhop) *I ſee no Reaſon why all thoſe Books and Sermons which have been Preached and Printed in defence of the Covenant, or to maintain the ſame, or worſe principles of Sedition, then are in the Covenant; ſhould not be burnt alſo. Nay, I dare be bold to ſay, that if the Authors of ſuch Books and Sermons were not ſtill of the ſame opinions (and if they be, God deliver us from ſuch Preachers) if they were not ſtill I ſay, of the ſame opinions, but did truly Repent of them, and were heartily ſorry for the horrible miſchief they have done by them, they would with thoſe converted Exorciſts, Act. 19. 19. bring all thoſe Conjuring Books of theirs together, and ſo ſave the Hangman a Labour; would publiquely burn them with their own hands, &c.----]*

Theſe are the Biſhops words at *Length*; where's the Diſtemper? Nay who will *oppoſe* the Burning of all ſuch Books, but Thoſe that juſtifie the *Matter* of them? To what end are they kept in Beeing, but by *aſſerting one Rebellion* to *procure another*?

Concerning the *Politique Attaque* of the *Covenant* under the Protection of a safe *Dilemna*: the Bishop does not play the *Casuist*, but notes the *boldness* of those People, that blame the Resolution of a Parliament.

Touching the Good Opinion our Authour has of the *Covenanters*, we do not question it; (*Simeon* and *Levi*) and we understand what he means by [*the Lawful Part of an Oath, after 'tis once solemnly taken.*]

No *Part* of an *Oath* impos'd by an *unlawful Authority*, how *Lawful* soever in it *self*, can be reputed *binding*. as *part* of such an *Oath*, without the subsequent Allowance of the *Supreme Magistrate*. If you *swear* to *worship God*; Worship: but for the *Duty*, not for the *Oaths* sake, for in swearing to an *Usurper*, you do tacitly *disown* your *Sovereign*; and your *persuance* of That *Oath*, is but a *Continuation* of your *Disobedience*.

That divers of the *Kings Party* took the *Covenant*, is *often* and *Malitiously* objected to us.

Some took it at first, with *good Opinion*, and *Intentions*; and serv'd his Majesty according to those *Intentions*. To *These*, the Covenant was *One* thing, and to the *Contrivers*, *another*.

At last, the *Covenanters* (having suppress'd the *King* and his Forces) put the poor *Cavaliers* to This Choice, either to *Swallow That*, or *nothing else*; to *Swear* or *Starve*; (A more *Diabolical Cruelty*, I defie Story to shew me) Those that did take it, have the *Plea* of *Frailty*, and as I hope) the *Comfort* of *Repentance*. Now see the difference of

Their

Their Caſe from *Ours*; which the *Animadverter* would gladly ſhould be underſtood to have been a *Joynt Conſpiracy*.

It was in *Them*, a *Trap*, ſet for the *People*, bayted with Forms of *Godlineſs*, and *Loyalty*; under which Maſque, they engag'd a heedleſs well-meaning Party againſt the *King*.

Here's, in the *Inſtitution*, *Treaſon*; in the *Matter* of it, *Prophaneneſs*; in the *Enforcement* of it, *Uſurpation*; and in the *Scope* of it, *Rebellion*, and *Perjury*. Never was there a Pack of ſuch *Demure Phanſ'mees*. In Rank, and plain Engliſh what does it ſeem to ſay but This? *Confound us, if we do not Agree, and Reſolve to Serve God and Honour the King.* (A thing that might have been done without either *Curſing* or *Swearing*) Thus far *We're Innocent* of the *Covenant*.

Further, *They* deſtroy'd the *King* by the *Covenant*; *We*, if we took it, never perſued the *Malitious Ends* of it. That is, we did not add *Rebellion* to *Frailty*. I do not argue for my *ſelf*, for I never took either *That*, or any other *Engagement* whatſoever from Them.

By this time, Mr. *Animadverter*, I think *you* had as good have let the *Covenant* alone too.

[D] *Laſtly, I can never enough commend the Diſcreet wiſdom, in reſtraining ſo angrily never to write again; for he is Old, and hath Travelled far, and knowes that it is much eaſier to ſpeak raſh and unjuſtifiable things than to defend them. And therefore he deals with theſe, that he hath provoked, as nimble School-boyes do with their Companions, firſt he hits them a box on the Ear, and then very diſcreetly retreats, and fairly runs away. But if* Goliah, *who took upon him to defie the Hoſt of* Iſrael, *ſhould as ſoon as ever he had done, have ſneaked out of the Field, and thought he had done manfully enough in making a Bold Challenge, and in ſhewing his Teeth.* D. E.

Teeth at them; I believe the Philistins would hardly have thanked him for that empty shew of Valour, whereby he could not conquer, but only enrage the Enemy. And whether the Bishops will not have the same opinion of this over-forward and unwary Champion of theirs, I hope, Sir, you will neither enquire your self, nor desire that I should: For I have already done enough to shew how much I am,

SIR,

Your most humble Servant,

D. E.

[D] If the *Bishop* had the *Libellers* Experience *of speaking more then he could Justifie*, the *Bishop* might be of the *Libellers Opinion*.

Do you say, that *Age and Travail have made the Bishop Wise?* The *Animadverter* (for ought I see yet) has a great way to *go*, and a long while to *Live*, before 'twill do as much for him. *The Bishop Resolves to write no more.* Is that it? *Once* is enough for His *own* Honour, and *Twice* would be too much for *Yours*.

My Head for't; the *Witty School-boy* was of his *own Ushering* (The Wit on't!) It is so like the *Tutour*. *A box o'th Ear, and away?* Just so did *D. E.* serve the Bishop of *Worcester*. *Where* is this same *D. E.? Who* is he? *What* is he? He forgets that Mr. *Baxter* strooke the *first Blow*; and that the *Bishop* was only upon the *Defensive*.

But here we'll give him over; The man I perceive has shew'd all his Tricks; he winds up his Bottom, fastens his End, does his Reverence, and Vanishes.

REFLECTI-

REFLECTIONS

upon the Whole.

BEhold *the* Libeller diſſected; *and now we'll* Read *upon him.*

Marque firſt, the Vizor *he puts on*; A Paſſionate Lover of the Kings Perſon, and Government; and for the Order of Biſhops. Pag. 2.

See his Opinions *next*: The late Warr (*he ſayes*) aroſe from Unconſcionable Impoſitions, which neither the Law of God commanded, nor could the Law of Man juſtifie. *Again,* Pag. 9.

He Calls the Prælation *of* Biſhops *an* Undue, *and* (*as ſome think*) Antichriſtian Dignity, *he had as good have ſaid plain* Antichriſtian *without the Parentheſis, for the* Hint *is but to round the People in the Ear that ſo it is.* Pag. 2.

A Biſhop (*he ſayes*) is but one Miniſter, and ought not to ſilence *his* Fellow-Miniſter: *If by* Arguments *he can, 'tis well; but not by* Authority. Pag. 5.

In his Twelfth *Page, ſpeaking of the* Covenant; he profeſſes a great Tenderneſs for the Lawful Part of an Oath, after it is once ſolemnly taken] *which does but inſinuate the* Obligation *of That* Diabolical Sacrament.

Herein firſt, *he does manifeſtly* condemn *the* Late King, *and more then Covertly* juſtifie *the* Late Rebellion: *Over and above the denyall of his* Majeſties Power *in matters* Indifferent. Secondly, *He* Diſclaims *and* Reproaches *the* Authority *of* Biſhops; *and* finally, *in* aſſerting *the* Co-

venant, *he gives a Box on the Ear to this* Preſent Parliament. *So that* Briefly; *the* Power *of the* King; *the* Power *of the* Parliament; *and the* Power *of the* Church, *are by This Libeller's Reaſoning, ſubjected to the* Concluſions (*at Faireſt*) *of a* Conventicle *of* Schiſmatiques.

From his Diſguiſe *and* Judgement; *now to the* Drift *of his* Deſign, *which muſt be gather'd from the* Methode *he takes to promote it,*

That he's a likely perſon to Intend *a Miſchief, appears firſt from his* Principles, *which We have ſhew'd already to be* Deſtructive of all Authority both Eccleſiaſtical, and Civil.

'Tis ſome Preſumption *too, that he is guilty of* Ill-meaning, *becauſe he does not ſet his* Name *to the Pamphlet: but from the* Stuff *and* Matter *of it, 'tis moſt* Evident, *that his* Deſign *is to* Embroyl *the* Nation.

Firſt; *his* Compleints *are Levell'd at the* Faults *and* Power *of* Prelates; (*and This is a Vein runs through the whole diſcourſe*) *to draw an* Odium, *and* Envy *upon the* Government: *which mutinous Impreſſions would be too* rank, *without a ſmack of* Conſcience; *and therefore* Popery *comes in*; (*Oh 'tis a dreadful word That* Popery) *to* ſeaſon *the* Deſign; *and* Encourage *a* Rebellion *for fear of* Idolatry.

When he has ſhew'd them the Tyranny *of* Biſhops, *and the* Danger *of their* Papal Domination, *the People are to be Inſtructed*, firſt *in the* Lawfulneſs *of Caſting them* off, Then *in the* Manner *of it*; *and* Laſtly, *They are to be* hearten'd *on, by the* Eaſineſs *of doing it.*

The Lawfulneſs *is hinted in his Ninth Page*, [They have the Law of God, and Man on their ſide] *and more expreſly, in the* Page *foregoing* [If we ought not, yet we Lawfully may refuſe to ſubmit unto ſuch Impoſitions as God hath no where commanded.] *They never conſider that it is as Lawful for the* One *to* Impoſe, *as for the* Other *to* do, what God no where commanded.

The

The Manner *of ejecting them, is ſuggeſted in the minding of them how they did it* before.

Does he not effectually threaten his Majeſty with [the ſame Feuds, and Animoſities, if Theſe Poſitions and Practiſes be maintein'd? *Pag.* 10.] What Poſitions? *Obſerve it; Theſe are the very Words he ſtrikes at, (and terms ſo* Virulent.)

From Diverſity, grows Diſlike; from Diſlike, Enmity; from Enmity, Oppoſition; and from Oppoſition, firſt Separation and Schiſme in the Church, and then Faction, Sedition, and Rebellion in the State; which is a progreſs very natural, and I would we had not found it to be ſo by our own Experience, *&c.*] *So that unleſſe the* King *will renounce the* Right *of his* Fathers Cauſe, *the* People *are by This miſerable* Scribler animated *to renounce his Majeſty.* Biſhop of *Worſt.* Pag. 18.

He makes broad Signes too, to the people to ſtick to their Covenant; Pag. 12. *and Commits the Reſt to Providence.*

Let it not be ſaid now, that I force his Meaning; and that his Words in ſome places may be taken in a more Favourable Senſe; it ſuffices me, that they fairly bear This: *and the* Worſt, *which without Violence the* Words *will bear, may with great* Juſtice *be apply'd to his* Meaning, Non quid dixerint, ſed quò ſpectârint, videndum; Libels *are to be underſtood by their* Hints, *rather than by their* Words.

See firſt the main Scope *of the* Libell; *which is (in This particular moſt undeniable) to* defame *the* Biſhops, Diſaffect *the* People, *and* Streighten *the Power of the* King. *Which* Seditious Aime *being taken for* granted; *whatſoever may be therein underſtood in* Favour *of Miſchief, may be very Charitably Concluded for a* Contrivance *of it. I Argue from* Theſe Reaſons.

Firſt, his Concealment *is a kind of* Flight, *and tacitly amounts to a* Proof *againſt him. Next*; 'tis agreed that *his* Intent *is* evill; *and the* worſt ſenſe *holds beſt Proportion*

with his Purpose. *Here are untoward* Circumstances; *and yet There's one more which (in my Opinion) outweighs all we have spoken of.*

The Bishop thinks himself ill us'd by Mr. Baxter, *and the* Animadverter *steps between (at the request we must Imagine of* the Honourable) *He undertakes to say what he dislikes in the* One, *what in the* Other: *and in fine, Many a Quarrel he picks with the* Bishop, *dividing only in* One *Point from the* Presbyterian. *That is (in his own Terms)*

Animad. Pag. 1.

As to the main Controversie, I think the Bishop hath much the better of Mr. *Baxter*: For if the Question between them, was as Dr. *Ganning*, and Dr. *Pearson* do attest, such a Command is so evidently lawful, that I shall much wonder if Mr. *Baxter* did ever dispute it.]

We see here what he means by the main Controversie, *and wherein the* Libeller *dissents from Mr.* Baxter. (*The Rest being only* Tempest *and* Invective *against the* Bishop, *without the least hint of a* blame *upon the* Other.)

See now wherein they Agree, *which must needs be in every thing save That wherein they* Differ; *that is; in These following* Positions, *the* Animadverter *and the* Casuist, *are* Hand and Glove.

TEN POSITIONS
Which (some say) *Restor'd* the *KING.*

Destructive of all Kings.

I. IF *a Prince want such* Understanding, Goodnesse, *or* Power; *as the* People *judge Necessary to the* Ends *of* Government; *in the* first *Case, he is Capable of the* Name, *but not of the* Government; *in the* Second, *he* Deposes himself: *in the* Third, *the want of* Power deposes *him.* (*Theses.* 135, 136, 137.)

The Case of the late King when he was Bought and Sold in 1646.

II. *If a* Prince *in a* Military *State against his* People, *be by them* Conquer'd; *they are not Obliged to Restore him, without some other Obligation then their Allegeance.* (Thes. 145.)

The Case of the King and the Commons in 1650.

III. *If a* Prince *be* injuriously Expell'd, *by what Power-soever, that Resolves to* Ruine *the* Common-wealth, *rather then he shall be* Restor'd; *and if the* Common-wealth *may prosper without his* Restoring, *That* Prince *is bound to* resign *his Government; or if he* Refuse, *the* People *are to judge him* Incapable *by* Providence. (Thes. 147.)

Oliver Chosen by Providence.

IV. *If a* Prince *be so long* Out, *that the* Nation *cannot well stand without* another: Providence *has* dispossess'd *the* Former, *and we are to make a new* Choyce. (Thes. 149.)

V. If

V. If a Prince be thrown out by a Rebellion; the strongest Rebel may (ex Charitate) undertake the Government. (The Case holds in Good Subjects.) (Thes. 150.) — Olivers taking the Government upon him was a deed of Charity.

VI. Any thing that is a sufficient sign of the will of God, that This is the Person, by whom we must be Governed; is enough (as joyned to Gods Laws) to oblige us to consent, and obey him as our Governour. (Thes. 153.) — Oliver by the Will of God, though not by the Grace of God.

VII. And yet All the People have not this right of choosing their Governours, but commonly a part of every Nation must be compelled to consent, (Thes. 159.) — The Cavaliers compell'd to consent, and the Brethren to chuse.

VIII. Those that are known Enemies to the Common good in the chiefest parts of it, are unmeet to Govern, or choose Governours: (else give us up to our Enemies or to Satan:) But such are multitudes of ungodly vicious men. — For fear of the King and his Friends.

IX. If a People bound by Oath shall dispossesse their Prince, and Chuse, and Covenant with another; they may be Obliged by their Latter, notwithstanding their former Covenant. — Presbyterian Abdication.

X. Though a Nation wrong their King, and so quoad Meritum Causæ, they are on the worser side, yet may he not Lawfully war against the Publick good, on that accompt; nor any help him in such a war: because propter finem, he hath the worser cause. (Thes. 352.) — The King can do no wrong with a Salvo.

That these Maxims brought in the King, who questions? A word now to the Rabbi's *Doctrine Concerning the* English Government.

1. The real Sovereignty here amongst us was in King, Lords, and Commons, (Pag. 72.) — The King of England no Monarche.

2. The Law that saith the King shall have the Militia, supposeth it to be against Enemies, and not against the Common-wealth, nor them that have part of the Sovereignty with him. To resist him here, is not to resist Power, but Usurpation, and private will; in such a case, the Parliament is no more to be resisted then He. (Thes. 363.) — The King has the Militia if the People please.

3. If the King raise War against such a Parliament upon their Declaration of the Dangers of the Common-wealth, the People are to take it as raised against the Common-wealth, (Thes. 358.) — The People judges of the King.

4. And in that Case (saith he) the King may not only be resisted, but ceaseth to be a King, and entreth into a State of War with the People, (Thes. 368.) — And may depose or resist him at pleasure.

These, with our Animadverter, pass for unquestionable Fundamentals of Government, but whether a doubting Soul may be Compell'd to Kneel when it hath a mind to sit, That's a nice point indeed. — Quære.

To passe over the Libellers *Scandalous, and Barefac'd* Impostures; *His Rude and Impetuous* Violences, *wee'l only ask*; Why *all* this Fury, and Contrivement against the Bishop? *Is't as a* Friend *to a* silenc'd Brother; *And the* main cause? *Tho' by the Spite I should suspect a* Personal Pique: *But there may be something else in't too; and if* the man comes off at last, say I'm a Wizard. *No matter what it is; Hee's very much* Offended: *And no matter for that neither.* Offended *he is at the* Stile, *I would he had quarrel'd it in a* Better; *but at the Bishops* Passion *beyond measure.*

Truly, upon Perusal *of it more then Once, and weighing it Word by Word, I can find nothing in the* Language, *that does not very well beseeme the* Pen, *and* Dignity *of a* Prelate. *Yet there was Cause enough for a little* Sharpnesse: *and here's the Case in short.*

The Bishop of Worcester *finding the Parish of* Kidderminster *infected with Mr.* Baxters Doctrine (*who Preach'd there without either* Cure, *or* License) *forbids him to Preach there any more, and Preaches there himself, to Disabuse them: hinting the unfaithful dealing they had receiv'd; from One in great Authority among them, concerning the* Kings Cause; *The* Rites *of the Church, and* the sinfulnesse of a Lawful Command, because by *Accident it* might be the occasion of Sin, *&c.*

Hereupon, Mr. Baxter *addresses to the Inhabitants of* Kidderminster, *pretends that he was silenc'd for denying such a Position:* (*Which was not so, but for Preaching without a License*) *and charges the Bishop to have delivered in the Pulpit words tending to his* Defamation, *and neither of* Charity, Truth, *nor* Soberness. *This* Scandal *and some other* Partial Relations, short of, *and* beyond *the true State of the Matter, were the occasion of the Bishops Letter, where I must confesse the Bishop of* Worcester *may be thought thus far* Severe *to Mr.* Baxter, *in that he hath foyld him by* Proofs *not to be* denyed, *and by* Reasons *not to be* answered.

THE END.

An Answer to a Libel, &c.

I Had no sooner corrected *One* Libell, against the Bishop of *Worcester*, but out bolts *another* against *L' S.*, of the *same Stamp*, and *Forge*, and *Calculated* for the *same Meridian*. *What*, *Who*, or *Where* the Authour is, I neither *Care* not *Enquire*; for methinks *Hunting* after *Libellers*, is something like *Gunning* at *Didappers*; a man's in danger to *Loose* his *Shoot*; or, if he *Hitts*, 'tis but a *Nasty Quarry*.

Heark ye my Masters of the *Consistory*; *You* are the Men must do *Mee* Right; *These Fellows* are but *Your Bag-Pipes*; *You Blow*, and *They Bawl*: But if I turn not up your *Reverences*, as fair, as ever This *Whipster's* [*Honourable Friend*] did his *Boyes* at *Westminster*, let the world say I have no skill in *untrussing* an *Apostate*.

In short; the Spirit of *Untruth* and *Scandal* is sent abroad from among you; and he calls himself *D. E.* (*the Two first Letters of his Fathers Name*, *Joh.* 8. 44.)

In the *First Page*, the *Phantôme* appears in the *Form* of a *Philosopher*: with This *Character* of *L' S.* [*A Person so lost to all Good Breeding*, *of so forfeited*, *so undone a Reputation*, *in point of meer Morality*, &c.]

Gentlemen, you have been now *Twenty Years* at This sport of *Libelling*: The *King*, the *Queen*, the *Royal Family*, the *Bishops*; all that were *Loyal*, of the *Nobility*, *Gentry*, and *Commonalty*, have been *bespatter'd* by those *Scribblers*, and *Lecturers*, which you have kept in *Pension*, expressly to defame them, The *Church*, the *State*; the *Law*, the *Gospel*: Nothing so Sacred as to escape you. (*I speak only to Those that have Revolted since the Pardon.*) Have ye not deliver'd [the

Doctrine

Doctrine of *Devills*, for the *Inspirations* of the *Holy Ghost*? Vouching *Texts* for *Perjury*, and *Rapine*; *Impulse* for *Treason*; Cursing your *Soveraign* in your *Prayers*? in the same Act, *Seduting* the *People*; *Affronting* the *King*, *Dishonouring* the *Pulpit*, *Prophaning* the *Ordinances*, and *Blaspheming God* himself.

This is not *Passion* Gentlemen, but *Truth* upon *Record*; and *Printed* by *Stationers* of your *own Appointment*, *in Perpetuum rei Memoriam*. Your *Names* I *spare*; For I wish rather your *Conversion*, then your *Shame*: my Drift being only to shew that your *Tongues* are no *Slander*.

In the next Page, your *Agent* is a little *unsavory*, and I advise the Reader to make use of a *Pomander*. He compares *L. S.* to [*a Hogg playing upon the Organs.*] I pray'e, had not this *Witt* a Hand in your *Centuries* of *Scandalous Ministers*? Look a Line further, and *There* you are to Phansy him, [*A Scavenger washing a* Bishops *Surpliee*] How naturally the Sloven goes from the *Hogg*, to the *Sir-Reverence*! with Licence, *Gentlemen*, what if a man should now Phansy your *Substitute*, to be some *Groom of the Stool* to a *Holy Sister*? But soberly, *To cleanse his Mouth would be the foulest part of a Scavengers Employment.*

Say now ye *Brethren of the Text*: Have ye a *Scripture-Rule* for *This Language*? *Wee* must do every thing in *Mode* and *Figure*; according to the Precept, [*Let every thing be done to Edification*], says the *Apostle*; [*Bless them that Curse yee*], says our Blessed *Saviour*. Stick to your *own Rule* then, and *Observe the Precept*; Unless you will deal with the *Law* of *God*, as ye have done with the *Law* of the *Land*: Muzzle it with a *Salvo*, and only Practise *Christianity*, so far as it consists with *Presbytery*.

Not to be tedious, what your *Emissary* has *expanded*, take in *Little*; (that is, the *Flowers* of his *Rhetorique*.) [*A Morrice-Dancer*, —— *A Fidler*; —— *A Common Barreter*; —— *A Mercenary Songster*; —— *A Whiffling Thinsoul'd Adversary*, —— *A Puny Author*, *A Sack-Drinker*; (beshrew me, I like

like the Liquor *but* [*it goes in, Sack* (he says) *and comes out Water.*] This, he could never have known, without the help of a *Devill.*

Truly Gentlemen, (to the point of *Musique*) he is a little guilty of some skill in *Song*; and not very *Mercenary* neither, to a *Friend*; hee'll do *your* Businesse however, when you please, by the way of a *Madrigall*, and never put ye *to pay the Fidler.* Try him, and if he does not set ye such a suit of *Hymnes* to your unfurnish'd *Form* of *Publique Worship*, the very *Ring* of them shall shake the Fundamentals of a *Christ-Church Lecture*, and make the *Brethren* of your *Milk-street Conventicle*, Gape worse, and wider, then *Michael Angelo's Reprobates*, in his *Day of Judgment*, say I'm no Conjurer. I speak with *Reverence* to the *Good*; and *Charity* to the *Weak*; But to hear *Faction* deliver'd for *Conscience*; to see *People poyson'd* in the *Church*, and *Princes Dethron'd* in the *Pulpit*; Who, that loves either *God*, his *Prince* or *Country*, has not a *Horrour* for it? Further;

Your Angry man tels the World that *L'S.* is [*One that hath been a Fidler in all Governments, and would have been a Fidler in the worst of them*; *For which end* (says he) *Hee knows how many Pittiful Leggs and Faces he made, to scrape Acquaintance with the Tyrant Oliver*]

In earnest, This Report might do him a great deal of *Hurt*, but that I trust, he has some Friends at Court, will have a Cure that nothing shall do him any *Good.* Pray'e will you speak Gentlemen; *You*, have a great many of you been of *All* sides; did any of you, ever know him of any More then *One*? Mr. ——— did *You* ever see him make the *Pittiful Leggs, and Faces*, (he talks of) to that [*Prudent, Pious, and Faithful Governour the Lord Protector*] Mr. ——— Don't you Remember that [*the Providences of God did as much appear in the removing of others from, and investing* their Honours with *the Government of this Nation, as ever they appeared in the taking away, or bestowing of any Government in any History of any Age of the World?*] did *You* ever take notice of any such thing? Mr. ——*You Inaugu-*

rated the *Scrowl Oliver*, and *Blasted the Scepter in the hands of his Princely Successour*: What say *You* to the World? Or did Sir *John Presbyter* ever smel out any such matter in the *Protectour's Water?* We could appeal further, but *More* were too *Much*. A *Sober* Line or Two now, (the silly Libeller apart).

I know these Tales are not Believ'd, yet they are *entertain'd*, in *Whispers*, and *pointed* at, in little *Observations*; and so *One* Scandal is grounded upon *another*: more to the *disadvantage* of my *Fortune*, then the *disorder* of my *Thoughts*. If I am *Guilty*, why am I not *Hang'd?* If I am *Innocent*, why am I *Slander'd?* In fine, so innocent I am that I affirm; what Person soever, (the *Royal Blood* excepted) endeavours to possess his Majesty, I am other, does in all Likely-hood purpose to Betray him, and his own *Soul* gainsayes his *Tongue*. Enough of This, now to the little Fellow again.

He saies, [*That many Sober Persons (who thought it very fit that the Bishop should be a little humbled) are much satisfied by it, but the Bishop himself so far concerned, that he hath employed one L' S. to answer it.*]

A very pretty kind of *Colloquy*, betwixt *D.* and *E.* Both which I dare say, would be extreamly *Satisfy'd*, to see the *Bishop humbled*; yes, *humbled* by the *Heads* as his good Friends humbled the Earl of *Strafford*; the Bishop of *Canterbury* next; and at last the *King*. And what, *when they had humbled These*; and with These, *Monarchy*, and *Episcopacy*, into a base and inextricable Confusion: what did they *raise*, to fill those *Vacancies*, but *Dunghill Vapours*; that were scarce sooner *up*, then *down* again, in *Plagues*, or *Storms* upon the People? I hope my Country-men have not forgot the *Fruits of their last Humbling of the Bishops*. In truth, a Conflict, had the Bishop replyed, might have made him asham'd; but barely to *approve himself*; *confute a Schismatique*, and *cast out* an *Intruder* from a *Sequestred Living*, was for his *Honour*.

Whereas

Whereas he sayes, *that the Bishop imploy'd one* L' S. *to answer the Animadverter*, That same *L' S.* did, to my Knowledge, declare, upon the first sight of the Bishops Letter, that it was below the *Dignity* of a *Prelate* to Cope with a *Libeller*, and that if any man reply'd, hee'd undertake the next.

The *Innocent*, in the Second Page, Playes with the Bishops [Dudgeon phrase of *This is the Truth, the whole Truth, and nothing but the Truth*, &c.] The man is here to be excus'd upon several accompts. First as no Judge of a Good Stile, or else he Counterfeits, for *His* Jaggs like a *Saw*. Next, as a Stranger to the *Law*, he would not else have taken the *Common form* of an *Oath* for the *Bishops Phrase*.

In his fourth Page, he Challenges the *Bishop* and the *world* to make good six *Positions* which he pretends Asserted by the Bishop, and for plain dealing sake, wee'll set them down as the *Animal* delivers them.

Pos. 1. *That Monarchy cannot consist without Episcopacy.*

Pos. 2. *That the Bishop of* Worcester *is the Sole and Immediate Pastor of all the Congregations in his Diocess.*

Pos. 3. *That it is unlawful for any, though Ordeyned, to preach in the Bishop of* Worcesters *Diocess, without his License.*

Pos. 4 *That it is Lawful in the Worship of God to enjoyn a small thing under a great Penalty.*

Pos, 5. *That the Church hath Power to exact Confession and Recantation, for those Crimes which the State hath pardoned.*

Pos. 6. *That the Presbyterians are* All *Seditious.*

The Two first are no more the Bishops Positions, then the Animadverter is his Friend, (*Vide* my Answer to his Animadversions, *Pag.* 5. & 7. & P. 13.) the Rest are sufficiently justified. The Third in *Pag.* 17. The Fourth, *Pag.* 30. The Fifth, *Pag.* 22, 23. The Sixth, *Pag.* 11, 12.

[illegible] of the *Revolt*, by [illegible] to Title [illegible] Dignify'd, or Distinguish'd; take [illegible] that I here dismiss your [illegible] and now, a [illegible] Singly, to Your *Selves*.

I am not utterly a Stranger to your *Consultations*, and [illegible] whence I am well Enform'd, that you have [illegible] Hammering at an *Answer* to me; but finding that [illegible] will hardly bear it, you are a little doubtful whether *That* or a *Libell*. Proceed; and when ye shall have engag'd the *nameless Issue* of some *Carted Strumpet* to *forge* [illegible]; Then shall I *Thank* ye, *Gentlemen*, for using [illegible], then ye have done Your *King*, and all his *friends* before me.

When *You* have *drawn* your *Goodly Piece*, wee'll try our skill in *Painting* too: but I assure ye, *Mine* shall be done from the *Life*, *Yours* will be but a *Phancy*.

Tanto est Mendacium, perfuces, si diligenter inspexeris.
Sen. Ep.

THE END.